

*Advice to a Son;* ✓

O R,

**Directions**

**For your better Conduct,**

*Through the various  
and most important Encounters  
of this Life.*

*Under these Generall Heads*

- I. Studies &c.
- II. Love and Marriage.
- III. Travell.
- IV. Government.
- V. Religion.

*Conclusion.*

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OXFORD,  
Printed by *H. Hall*, Printer to the University;  
for *Thomas Robinson*. 1656.

3 No.  
F. H. ADAM  
075059





*To the READER.*

**S**uch as make it their businesse,  
with the Spider, to suck out  
the Crudities and Corruptions  
in Books, are unlikely to  
faile of Matter here: yet may come farre  
short of the Credit and Good might ac-  
crue to themselves and others, did they  
pore lesse on what is really amisse, and  
more on that which is not yet brought  
under a perfect Knowledge ( impossible  
to be taken up pure by those that begin  
but now to scramble for it: ) New Opini-  
ons, though perhaps untrue, rather gai-  
ning, then loosing Repute by Opposition.  
This breeds matter of wonder, why so  
many should hazard their Fame, by run-  
ning and yelping after those prodigious  
wits of this last Age, *B + D H*  
&c. Men not unable, with *Abner*, to si-  
lence these swifter writers with the Butt-  
end of their Quils; and so richly endowed  
from Nature, as they are able to Traffick

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*To the Reader.*

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upon their single stock without obliging the credit of ancient Authors; who, for ought I know, were of poorer Parts, and might learne of them, were they in being. This is said to honour those that can take their pastime, in the Depths of Reason; & not to shroud my poore Interest under theirs, whose Bookes deserve better Coverings, then can be picked out of the choifest of my Papers, or theirs that have the impudence to traduce them. To conclude, Many that can buy Bookes, want Wit to use them.



Publish't of late by the Author of this  
A D V I C E,

*A Perswasive to a Mutuall Compliance  
under the Present Government.*



To

## To his Son.

To his Son.

Son,

**H**ave forborne to set your Name  
on the Forehead of these Instructions,  
not that I am ashamed either of  
Them or You; but for such like Reasons.

First, because some Truths, I here endeavour to make legible, the tyranny of Custom and Policy labours to conceale, as destructive to the Project of Government; and therefore unlikely to passe by wise men, without a formall reproofe; who have beene long since taught by unerring Experience, That Ignorance drawes with the least reluctancy in the yoke of Obedience; being of so sheepish a Nature, as she is no bodies foe but her owne.

Next, to spare you the trouble of arming your Reason, in way of defence, upon every Alarm They may receive, from the Censures of wiser or weaker Judgments: For not carrying the markes of your particular Interest, you may stand, as it were, unseen, behind the Curtain of Indifferency, and heare, without blushing,

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## To his Son.

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*the Opinions of others, if Chance or your Will should please to make Them the object of their Discourse.*

*Amongst Whom, if any accuse Them, as too cheape and obvious; They are unadvised Questioners of their owne Charter, in case they should be Fathers: who were never denyed yet the freedome, to teach their Children to manage an Hobby-horse, without offering violence to Gravity or Discretion.*

*Neither do we so ordinarily fall, through the unevennesse or difficulty of the Way, as carelesnesse and ignorance in the Journals of former Experience: This makes it the greatest demonstration of Paternall Affection, like the Pelican, to dissect my selfe before you, and by ripping up mine owne Bowels, to let you see where the defects of Humanity reside; which are not only the occasions of many corporeall Diseases, but of most of the Misfortunes accompanying this Life.*

*And though, in passing through so much weaknesse, They are rendered more deficient, then, considered in their owne Nature, in truth they are; Yet, being the best I am able*

## To his Son.

to afford you, They cannot but be looked upon (by You) for as lively a Monument of my Love, as if they bare the Magisteriall Impresse of a worke of Solomons.

And in regard of Time, none can be more opportune then this, in which men carry breasts of Steele against those of their owne Profession (some niceties excepted) under the imperious pretence of Religion.

If any blinded with Ignorance, or misled by a more candid Nature, should engage for the sufficiency of These, or any thing else I have writ, that may perhaps hereafter be made publicke: I am conscious of too many flaws in my selfe, to be swell'd beyond my naturall proportion.

Your sake alone produced Them, that during the little time I have to live, you might turne to my Judgment, upon all occasions, without Trouble; and converse with me being dead, without Feare.

There is no great difference between good daies, and evill, when past; yet if thus fortified by the Advice of a Father, no lesse then the Prayers of an incomparable indulgent Mother, you should breake out into Extravagancies, presuming on the Opinion

## To his Son.

of your own Judgment, and the mediation of our Love, (Though it would be the severest Curse remaining in the custody of Fortune, yet unlaid upon mee:) I doubt not, but to receive more Comfort, from a Patience able to beare it, then you shall from a Repentance sufficient to blot it out.

But it is neither Delight in me, nor Charity unto you, by Jealousy to antedate Crimes never yet committed; I desire you therefore to take these Admonitions, as markes to sayle by, not for presages of Shipwrack.

For any Faults escaped here, through hast, or other infirmity, I hope your Love will be large enough to cover them; not exposing, out of Ostentation or Idlenesse, your Fathers Shame: whereby, not only what is perfect may prove usefull, but the very Mistakes and Blois obtaine as great a Designe, by exercising your Wit and industry in their Emendation; which I expect you should faithfully performe in relation to These, or any thing else you find, may traduce the Credit or staine the Memory of



Your loving Father, &c.


# Advice to a Son.

## I. Studies. &c.

1 Free Schooles. 2 Universities. 3 Meere  
 Scholers. 4 Collegiate Discipline. 5 Physick.  
 6 Volumes. 7, 8 History. 9 Choice bookes,  
 Negotiations, Embassadors. 10 Converse.  
 11 Pedants. 12 Strong lines. 13 Exercise  
 --- of 14 Stile. 15 Letters. 16 Sordid  
 Phrases. 17 Courtesies. 18 Counsel. 19, 20  
 Secretaries. 21, 22 Intelligencers. 23 Serving  
 wicked Masters. 24 Observance. 25 Depen-  
 dency. 26 Writing things dangerous. 27 Po-  
 etry. 28 Musick. 29 Clothes--- 30 Buy-  
 ing--- 31 Horses. 32 Riding. 33 Wrestling,  
 Vaulting, Fencing. 34 Swimming. 35, 36  
 Suretyship, Trusting. 37 Publick Faith.  
 38 Contracts. 39 Implicit judging. 40, 41  
 Pride, Baseness. 42. Gesture in Speaking.  
 43. Boldnesse. 44 Covetousnesse. 45, 46,  
 47 Thrift. 48 Rising out of Bed. 49 Eating.  
 50 Drinking, Tobacco. 51, 52, 53 Drunken-  
 nesse. 54 Diet, Plots. 55, 56 Company. 57  
 Jeering. 58, 59 Proverbs, Injuries, Fight-  
 ing--- Duels. 60 Insulting. 61 Ordinaries.  
 62 Doggs,



62 *Doggs, Boyes, Whores.* 63, 64, 65 *Secrecy and Boasting—of—the favours of women—*  
 66 *Married—*. 67 *Great Ladies—*. 67  
*Masks, Playes, &c.*

1.  Hough I can never pay enough to your Grandfather's Memory, for his tender Care in my Education, yet I must observe in it this Mistake; That by keeping me at home, where I was one of my young Masters, I lost the advantage of my most docible Time: For not undergoing the same Discipline, I must needs come short of their Experience, that are bred up in *Free-schools*; who, by plotting to rob an Orchard &c, run through all the Subtilties required in taking of a Town; being made, by use, familiar to Secrecy, and Compliance with opportunity; Qualities never after to be attained at cheaper rates, then the hazard of all; whereas These see the danger of Trusting others; and the rocks they fall upon, by a too obstinate Adhering to their owne imprudent Resolutions; and all this, under no higher penalty then a Whipping:  
 And



And'tis possible, this Indulgence of my Father might be the cause, I afforded him so poore a Returne, for all his Cost.

2. As your Education hath been befriended by a *Foundation*, so you may endeavour the Requital, if God makes you able: However, let not the contrary afflict you; since it is observed by some, That *his name who burnt the Temple of Diana, out-lasted theirs that built it*; A fortune God grant may never fall upon our *Universities*! Neverthelesse, if Zeale, overheated in the narrow hearts of men ignorant & covetous, should dry up the Fountains of Learning, by appropriating their Revenues, & demolishing those Monuments (to the fame of which forrain Nations resort in Pilgrimages, for to offer up honour & admiration to these Shrines, never empty of glorious Spirits; and returne more loaden with Satisfaction, then they could possibly bring Prejudice) yet shee should pull down no more, then she had formerly rais'd, when incited, by a contrary affection, to Charity and Knowledge; therefore, a provocation not strong enough to distemper a wise mans patience;

patience; who may easily observe, in his owne or precedent bookes of Experience, as great Maps of Devastation: For, if one Age did not level, what another had erected, Variety were lost, and no means left to render the present or future Generations famous or infamous.

3 Let not an over-passionate prosecution of Learning draw you from making an honest *improvement* of your *Estate*; as such do, who are better read in the bignesse of the whole Earth, than that little Spot, left them, by their Friends, for their support.

4 I have observed in *Collegiate discipline*, That all the *Reverence* to *Superiours*, learn'd in the Hall or Chappell, is lost in the irreverent discourse you have of them in your Chambers: by this, you leave the *principall businesse* of Youth neglected, which is to be perfect *Patience* and *Obedience*: Habits no where so exactly learned, as in the *Foundations* of the *Jesuites*, could they be fetcht thence without prejudice to Religion and Freedome.

5. If a more profitable employment pull you not too soone from the University,

sity, make some inspection into *Physick*; which will adde to your welcome, where ever you come; it being usuall, especially for Ladies, to yeild no lesse reverence to their Physicians, then their Confessors: Neither doth the refusall of Fees abate your Profit proportionably to the advancement it brings to your Credit: The Intricacy of the Study is not great, after an exact knowledge, in *Anatomy, & Drugs* is attained; nor hard, by reason of the late helps. Yet I Advise you This, under such Caution. as not to *Imagine the Diseases you read of, inherent in your selfe*; as some melancholicke young men doe, that make their first Experiments upon their owne bodies, to their perpetuall detriment: Therefore you may live By, not Upon *Physick*.

6. Huge *Volumnes*, like the Oxe roasted-whole at Bartholmew Faire, may proclaime plenty of Labour & Invention, but afford lesse of what is delicate, savory and well concocted, then smaller Peices: This makes me thinke, that though, upon occasion, you may come to the Table and examine the bill of Fare, set down by

by such *Authors*; yet it cannot but lessen ingenuity, still to fall a-board with them; *Humane sufficiency* being too narrow, to informe with the pure Soule of Reason, such vast Bodies.

7. Be conversant in the *Speeches, Declarations & Transactions* occasioned by the last Wars; out of which more naturall and usefull knowledge may be sucked, then is ordinarily to be found in the mouldy Records of Antiquity.

8. When I consider, with what Contradiction *Reports* arrived at us, during our late civill Wars; I can give the lesse encouragement to the reading of *History*: Romances, never acted, being born purer from Sophistication, then Actions reported to be done; by which Posterity hereafter, (no lesse then Antiquity heretofore) is likely to be led into a false, or at best but a contingent believe. *Cæsar*, though in this happy, that he had a Pen able to grave into neat language, what his Sword had first more roughly cut out, may in my judgment, abuse the Reader; For he, that for the honour of his owne Wit, doth make people *speake better*,  
than

than can be supposed men so barbarously bred were able, may possibly report they fought worse, then really they did. Of a like value are the *Orations* of *Thucydides*, *Livy*, *Tacitus* and most other Historians; which doth not a little prejudice the truth of all the rest.

9. A Few bookes well studied, and thoroughly digested, nourish the understanding more, then hundreds but gargled in the mouth, as ordinary Students use: And of these, Choyce must be had, answerable to the Profession you intend: For the Statesman, French Authors are best, as most fruitfull in *Negotiations* & *Memoirès*, left by publick Ministers, and by their Secretaries published after their deaths. Out of which you may be able to unfold the Riddles of all states: None making more faithfull reports of things done in all nations, then *Embassadors*; who cannot want the best Intelligence, because their Princes Pensioners unload in their bosomes, all they can discover. And here; by way of prevention, let me informe you, that some of our late *Embassadors* (which I could name) im-  
paired

paired our affaires, by *treating with for-  
rain Princes in the language of the Place*;  
by which they did not only descend be-  
low their Masters dignity, but their own  
discretion, betraying for want of words  
or gravity, the intrinsick part of their  
Employment; and going beyond their  
Commission oftener by concession, than  
confining themselves within it, or to it;  
the true Rule for a Minister of State,  
not hard to be gained by a resolute con-  
test: which if made by an Interpreter, he,  
like a medium, may intercept the shame  
of any impertinent speech, which eager-  
nesse or indiscretion may let slip: Neither  
is it a small advantage to gaine so much  
time for deliberation, what is fit farther  
to urge: It being besides, too much an ho-  
nouring of their Tongue and undervalu-  
ing your owne, to professe your selfe a  
Master therein, especially since they scorne  
to learne yours. And to shew this is not  
grounded on my single Judgment, I have  
often been informed, that the first & wi-  
sest Earle of Pembroke, did returne an An-  
swer to the Spanish Embassador, in *Welch*,  
for which I have heard him highly com-  
mended.

10. It is an Aphorisme in Physick,  
That *unwholsome Aires*, because perpetually suck'd into the lungs, do *distemper health more then courser Diet*, used but at set times: The like may be said of *Company*, which if good, is a better Refiner of the spirits, then ordinary Bookes.

11. Propose not them for patternes, who make all places rattle, where they come, with *Latine and Greeke*; For the more you seem to have borrowed from Books, the poorer you proclaim your naturall Parts, which only can properly be called your owne.

12. Spend no time in reading, much lesse writing *Strong-lines*: which like tough meat, aske more paines and time in chewing, then can be recompensed by all the nourishment they bring.

13. Books flatly writ debase your stile: the like may be truly objected to *weake Preachers*, and ignorant Company. Pennes improving, like childrens leggs, proportionally to their *Exercise*; so as I have seene some stand amazed at the Length of their owne reach, when they came to be extended by Employment; As appeared



red in the late King *Charls*; who, after his more imperious destiny, had placed him under the Tutorage of an unavoidable necessity, attained a Pen more Majestie call, then the Crown he lost.

14. The way to *Elegancy of stile*, is to employ your pen upon every Errand; and the more triviall and dry it is, the more Brains must be allowed for sauce: Thus by checking all ordinary Invention, your Reason will attaine to such an habit, as not to dare to present you but with what is excellent: And if void of Affectation, it matters not how meane the subject is; There being the same Exactnesse observed, by good Architects, in the structure of the Kitchen, as the Parlour.

15. When businesse or Complement calls you to write *Letters*, Consider what is fit to be said, were the Party present, and set downe That.

16. Avoid *Words* and *Phrases* likely to be learned in base company; least you fall into the Error, the late Archbishop *Laud* did; who, though no ill speaker, yet blunted his repute by saying in the Star-chamber, *Men entred the Church, as a Tinker*



*Tinker and his Bitch do an Ale-house.* But this may easily be declined by those who read for their imitation *the incomparable lines of the late King*, written in a stile as free from affectation as levity.

17. Grant, if ever, a *Curtsey* at first asking, for, as expedition doubles a Benefit, so delay converts it into little lesse then an Injury, & robs you of the Thanks, the fate of churlish natures: Whereas some, I have knowne, able to apparell their Refusals in such soft robes of Courtship, that it was not easily to be discerned, whether the Request or Deniall were most decent.

18. Be not nice in *Assisting*, with the advantages, Nature or Art may have given you, such as want them; who do not seldom, in exchange, part with those of Fortune, to such as can manage their *Advice* well; As they only do, that *never give Councell, till called, nor continue it longer, then they find it acceptable.*

19. It is not safe for a *Secretary* to mend the copy his Master hath set him; unlesse own'd as from his former inspirations; Least he should grow jealous,

that you valued your conceptions before his; who measures his Sufficiency by the latitude of his Employment, not the depth of his naturall Parts: This made the Lord Chanceiour *Egerton* the willinger to exchange incomparable Dr. D. for the lesse sufficient, though in this more modest Mr. T. B.

20. But in case his Affaires be wholly left to your management, you must not only looke to correspond for his miscarriages, but as obstinately renounce any honour may be given you, to his prejudice: imputing all to his single sufficiency; your selfe owning no higher place, than that of the Executioner of his commands. For though *many Great men*, like Properties or Puppets, are *managed by their servants*, yet such are most deare to them, as can so carry their hands in their actings, that they make them appeare lesse Fooles, then in truth they are: easily done, by giving them the honour to *concede or deny in publick*, without interposing any other arguments against it, then may become the mouth of a Servant, however you may order him in *private*.

21. *Write*

21. Write not the *Faults* of persons neare the Throne, in any nation you reside in; least your Letters should be intercepted, and you sent out of the world before your time; but reserve such discourse for the single care of your Master, into which you must powre it with more Caution, then Malice, least it should come to be discovered, as it is odds but it will; And then the next endeavour is revenge; it being *lesse danger to traduce a King, then his Minions*: The first still looked upon as above blame, because incapable of punishment, but the latter are not only subject to accusations, but the aggravation of their Enemies, which fills them full of Caution, and Prejudice, to all they feare are able, or but willing to detect them. I could produce sad effects, that have followed the want of care in this, but that I intend Advice, not an History.

22. It is an office unbecoming a Gentleman to be an *Intelligencer*, which in real truth is no better then a *Spy*, (who are often brought to the Torture, and die miserably, though no words are made of it, being a use connived at by all Princes:)

ces:) To whom I give this Caution, That they do not stay after their Patrons are called home ; which do, not seldome ( in emulation to their Successor , or to gratifie the Prince they have treated withall, and it may be, from whom they have received Presents, and high commendations to their own King ) discover all that are imployed to do him hurt.

23. That it is not unlawfull to Serve, beare Office or Armes , under such as ascend the Throne, or other high places, by steps washed in blood, you may be abundantly satisfied in Conscience , by the *Church in Nero's house*, the good *Centurion*, and many others mentioned in Scripture.

24. Court Him alwaies, you hope one day to make use of, but at the least Expence you can; observing it the condition of *Men in power to esteeme better of such, as they have done curtesies for, then those they have received greater from*; looking upon this as a shame, upon the other as an honour.

25. Mingle not your Interest with a *Great man's*, made desperate by Debts or Court-injuries; Whose Breakings-out prove

prove fatall to their wisest Followers and Friends; averred in the last Earl of *Essex* but one, where *Merrick* his Steward, and *Cusse* his Secretary, though of excellent Parts, were both hang'd. For such unconcocted Rebellions turne seldome to the hurt of any, but the Parties that promote them; being commonly guided by the'directions of their Enemies, as this was by *Cecil*, whose creatures perswaded *Essex* to this inconsiderate Attempt.

26. Let nothing unjustifiable or dangerous appeare under *your Hand*; which, many yeeres after, may rise up in Judgment against you; when things Spoken may be forgot: As happened to the Duke of *Norfolke*, *Sr Gervase Elwaies*, and a great *Earle* I knew led by the nose all King *James* his reigne, for feare of being question'd about Letters writ to so high a Person, as is treason by the Law, to sollicite &c. Therefore I charge you, as you tender the blessing of your owne Safety, *not to write in an ill sense*, what ever your Character be; For, if not tedious Examination, sharp Torture will force you to produce a Key.

27. Be not frequent in *Poetry*, how excellent soever your veine is; but make it rather your, *Recreation, then Business*: Because, though it swells you in your own opinion, it may render you, lesse in that of wiser men; who are not ignorant, how great a masse of *Vanity*, for the most part, coucheth under this *Quality*; Proclaiming their *Heads, like Ships of warre, richer in Trimming, then Lading.*

28. The *Art of Musick* is so unable to refund for the Time and Cost required to be perfect therein, as I cannot thinke it worth any serious endeavour: The owner of that *Quality* being still obliged to the trouble, of calculating the difference, betweene the morose humour of a rigid Refuser, and the cheape and prostituted levity and forwardnesse of a mercenary Fidler: Deniall being as often taken for Pride, as a too ready Complaisance falls under the notion of Ostentation: Those so qualified seldome knowing when it is time to begin, or give over, especially *Women*, who do, not rarely decline in modesty, proportionably to the progresse they make in Musick, such (if handsom e)

handsome ) being *Traps baited at both Ends*, and catch strangers as often as their husbands, no lesse tired with the one then the other .

29. Weare your *Cloaths neat*; exceeding, rather then comming short of others of like fortune; a charge borne out by Acceptance where ever you come: Therefore, *spare all other waies*, rather then prove defective in this .

30. Never *buy*, but *with ready money*; and be drawne rather to fix where you find things Cheape and Good , then for Friendship or Acquaintance, who are apt to take it unkindly, if you will not be cheated : For if you get nothing else, by going from one Shop to another, you shall gaine Experience .

31. Next to *Cloathes*, a *good Horse* becomes a Gentleman; in whom can be no great losse, after you have got the *skill to choose* him, which once attain'd, you may keep your selfe from being cozened , and pleasure your freind : The greatest danger is *Hast*; I never lov'd to fix on one *Fat*, for then I saw him at the best, without hope of improvement : If  
you



you have fallen on a bargain not for your turne, make the Market your Chapman, rather than a Friend.

32. *Gallop* not through a Towne; for fear of hurting your selfe or others: Besides the undecency of it; which may give cause to such as see you, to thinke your Horse, or Braines, none of your owne.

33. *Wrestling* and *Vaulting* have ever been looked upon by me, as more usefull then *Fencing*; being often out-dar'd by Resolution, because of the vast difference between a Foyn and a Sword, an House, and a Feild.

34. *Swimming* may save a man, in case of necessity; though it looseth many, when practised in wantonesse, by increasing their confidence: Therefore, for Pleasure exceed not your depth; and in seeking to save another, beware of drowning your selfe.

35. Such as are betrayed, by their easy nature, to be ordinary *Security* for their Friends, leave so little to themselves, as their Liberty remains ever after arbitrary at the will of others. Experience having recorded



recorded many (whom their Fathers had left elbow-roome enough) that have, by *Suretyship*, expired in a Dungeon. But if you cannot avoid this Labyrinth, enter no farther then the thread of your owne stock will reach; the observation of which will, at worst, enable you to baile your selfe.

36. Let not the *Titles of Consanguinity* betray you into a prejudiciall Trust: No bloud being apter to raise a Feaver, or cause a Consumption sooner in your poor Estate, then that which is nearest your owne; as I have most unhappily found, and your good Grandfather presaged, though God was pleased to leave it in none of our powers to prevent: nothing being truer in all *Solomon's Observations*, then that *A good Friend is neerer than a naturall Brother.*

37. He that lends upon *Publick Faith*, is *Security for his own money*, and can blame none more then himselfe, if never paid: Common Debts, like common Lands, lying ever most neglected.

38. Honesty treats with the World upon such vast disadvantage, that a  
pen

*Pen* is often as usefull to defend you, as a *Sword*, by making *Writing* the witnessle of your *Contracts*: For where Profit appears, it doth commonly cancell the Bands of Freindship, Religion, and the memory of any thing that can produce no other Register, then what is verball.

39. In a case of Importance, heare the *Reasons* of *Others* pleaded, but be sure not to be so implicitly led by their judgments, as to neglect a greater of your *Own*: As *Charles* of *England* did, to the losse of his Crowne. For as the ordinary Saying is, *Count money after your Father*; So the same Prudence adviseth, to measure the Ends of all Councells, though uttered by never so intimate a Freind.

40. Beware neverthelesse of thinking your selfe Wiser or Greater then you are. *Pride* brake the Angels in Heaven, and spoiles all Heads we find crackt here; for such as observe those in *Bedlam*, shall perceive their Fancies to beat most upon mistakes in Honour, or Love. The way to avoid it, is, duely  
to

to consider, how *many* are *above you in Parts*, yet *below you in Condition*; And that all men are ignorant in so many things as may justly humble them, though sufficiently knowing to barre out despaire.

41. Shun *Pride* and *Basenesse*, as Tutors to contempt; the first of Others, the latter of Your selfe: A haughty Carriage putting as well a meane esteeme on what is praise-worthy in you, as an high Excise on that appears amisse; every one being *more inquisitive after the Blemishes, then Beauties of a Proud Person*; whereas the Humble Soule passeth the strictest Guards, with more faults, like the faire-mouth'd Traveller, without scorne, or so much as searching.

42. When you *Speake* to any (especially of Quality) looke them full in the Face; other Gestures bewraying want of Breeding, Confidence, or Honesty; Dejected Eyes confessing, to most judgments, guilt, or folly.

43. *Impudence* is no *Vertue*, yet able

*to begger them all; being for the most part in good plight, when the rest starve; and capable of carrying her followers up to the highest Preferments: found as usefull in a Court, as Armour in a Camp. Scotch-men have ever made good the truth of this, who will go farther with a shilling, then an English-man can ordinarily passe for a crowne.*

44. I do not find you guilty of *Covetousnesse*; neither can I say more of it, but that *like a Candle, ill-made, it smotheres the splendor of an happy Fortune in its owne grease.*

45. Yet *live so frugally*, if possible, as to reserve something, may enable you to grapple with any future contingencie.

46. *Provide in youth; since Fortune bath this proper with other cōmon Mistresses, that she deserts Age, especially in the company of Want.*

47. But I need not use other perswasions unto you concerning *Thrift*, then what the straitnesse of your own Fortune points you to; more contracted by others *Covetousnesse* than my *Prodigality*.

48. Leave

48. Leave your *Bed* upon the first desertion of Sleep : It being ill for the Eyes to read lying, and worse for the Mind to be idle ; since the Head , during that laziness, is commonly a cage for unclean thoughts.

49. It is no where wholesome , to *Eat* so long as you are able ; especially in *England*, where Meat, aptest to inveagle the stomach to an over-repletion, comes last : But in case you Transgresse at one meale, let no perswasion tempt you to a second repast , till by a fierce hunger you find your selfe quite discharged of the former Excesse : An exact observance of this, hath, under God, made me reach These Times, and may, through his mercy, preserve you for better. I have heard that the *Indians*, by the great moderation they use, are well able to digest raw flesh, thought by some of more naturall, if not easie concoction, than what is dry-rosted . All Compositions with Milk are dangerous in a Heat, and not seldome deadly.

50. *Drinke* not , being *Hot* , unlesse Sack, &c. such drougts residing rather in the Palate and Throat, than Stomack ;  
and

and so safer quenched by Gargles, Liqueurish, a Cherry, or *Tobacco*; the Use of which I neither perswade, nor prohibit, having taken it my self, since sixteen, without any extraordinary markes of good or ill: but cannot approve of nosing, or swallowing it downe: as many to my knowledge, have done, not long-liv'd.

51. Nothing really acceptable to the Gusto of Humanity, but Prudence may experiment without *Detection*, or waking the clamorous Multitude (gratified in all opportunities they have to accuse others, though farre more guilty themselves:) a Temper not possible to be attained by the lovers of *Drinke*, which will not only render my Reasons, but your own useless.

52. Were *Drinke* capable of Councell, I should advise, if unfortunately overtaken by such a *Distemper*, not to remove from the place you received it in; by which some part of the Shame may be avoided, and more of the Danger, attending the irregular motions of this giddy Spirit.

53. *Drinke*, during the operation of the *Distemper*, will act all the Humors habituall in *Mad-men*: Amongst both which

which I have seen some very Zealous and Devout, who, the fit once over, remained no lesse Profane. This proves, *Godlinesse capable of being fained*, and may raise an Use of Circumspection, in relation to such as professe more then is futable to humane frailty.

54. He that alwaies regulates his *Diet* by the strict Rules of Physick, makes his life no lesse uncomfortable to himselfe, then unfociable unto others: The like doth he that useth palpable *Plots* in triviall things, who is made by this so suspected in Commerce, as none will approach him, unarmed with the like weapons: For though *Wisdome may purchase reverence*, and attention, *Subtilty* (distinguished from it only by a sly Carriage) raiseth alwaies suspicion: Wherefore, *The Closenesse of the Heart, in matters of Consequence, is best concealed, by an Openesse in things of lesse Moment.*

55. Experience hath found it no lesse Shame then Danger, in being the *Chiefe at a merry Affignation*: Since what is of evill favour falls most to their Messe at the upper end of the Table, but good to



the meanest, who have the impudence to scrāble up any thing that suits to their advantage, as readily as they can find Oaths to decline what may redōūd to their losse.

56. Beware what *Company* you keepe, since *Example* prevailes more then *Precept*; though by the Erudition dropping from these Tutors, we imbibe all the tinctures of Vertue and Vice: This renders it little lesse then impossible for Nature to hold out any long Siege against the batteries of Custome & Opportunity.

57. Let your *Wit* rather serve you for a Buckler to defend your selfe, by a handsome Reply, then a Sword to wound others, though with never so facetious a *Reproach*; Remembring that a *Word* cuts deeper then a sharper weapon, and the wound it makes is longer in curing: A Blow proceeding but from a light motion of the Hand, agitated by Passion; whereas a disgracefull Speech is the result of a low & base esteeme settled of the Party in your Heart.

58. *Much* *Wisdom* resides in the *Proverbs* of all Nations, & therefore fit to be taken notice of; of which number this  
is



is common amongst us, *Play With me, but hurt me not*: It being past peradventure, that more *Duells* arise from Jest then Earnest, and between Friends, then Enimies; serious Injuries seldome happening but upon premeditation, which affords Reason some, though perhaps no full Audience, whereas this extemporary Spirit conjured up by shame & smart, harkens to nothing but the rash advice of a present Revenge.

59. If an *Injury* be of so ranke a Nature, as to extort (in point of Honour) an *unsavory Word* (never suitable to the mouth of a Gentleman); Sword-men advise, to second it with a Blow, by way of prevention; least he striking first (which cannot but be expected) you should be cast behind hand. But this their Decree not being confirmed by *Act of Parliament*, I cannot find it suitable with Prudence or Religion, to make the Sword Umpire of your owne Life and anothers, no lesse then the Law, upon no more serious an occasion, then the vindication of your Fame; lost or gain'd, by this brutish valour, in the opinion of none that are either wise or

pious: It being out of the reach of question, that a *Quarrell* is not to be scrued up to such a height of indiscretiō without arraigning one or both parties of Madnesse: Especially since formall *Duel's* are but a late invention of the Devill's, never heard of, in relation to private Injuries, among the Romans the *Gladiators* fighting for their Pleasure, as the *Horatii & Curatii* for the Safety of the People. It cannot be denied, but that Story layes before us many kill'd for private revenge, but never accompanied with so ridiculous a Formality, as the sending of *Challenges*, which renders *the Dead a Greater Murderer, then he is that kills him*, as being without doubt the Author of his owne Death. This makes me altogether believe, that such wild Manhood had its Originall from *Romances*, in which the Giant is designed for death, & the Knight to marry the Lady, whose Honour he hath preserved, not so gently treated by the *English law*, where if his leggs or friends be not the better, he is hang'd, and his Estate confiscated, to the perpetuall detriment of his Family: besides the sting of Conscience, and a naturall feare, like that of *Cain's*, attending

Blood, by which the remainder of life is made tedious and miserable to such unfortunate men, who seeme in all honest Company to smell too strong of Blood, to be taken into any intimate Relation.)

60. *Prosecute* not a *Coward* too farre, least you make him turne valiant to your disadvantage: it being impossible for any standing, even in the worlds opinion, to gaine glory by the most he can have of those that lie under such a repute: besides, *Valour is rather the Product of Custome, then Nature*, & often found, where least expected, do not therefore waken it to your prejudice, as I have known many, that would still be *Insulting*, and could not see when they were well.

61. *Speak disgracefully* of none at *Ordinaries*, or publick *Meetings*: least some Kinsman or Friend being there should force you to a base Recantatiō, or engage you in a more indiscreet Quarrell: This renders all Free Discourse dangerous at Meetings of mixed Compaines.

62. Carry no *Dogs* to *Court*, or any publicke Place, to avoid contests with such as may spurne, or endeavour to take them

up: The same may be said of *Boyes*, not wise or strong enough to decline or revenge affronts; whole Complaints doe not seldome engage their Masters; as I knew one of *Quality* kild in the defence of his *Page*: The like danger attends such as are so indiscreet, as to man *Whores* in the Street, in which every one pretends to have an interest for his money, & therefore unwilling to see them monopolized, especially when they have got a pot in their pate.

63. *Reveale* not the pranks of another's *Love*, how serious or ridiculous soever you find them; it being unlikely the mirth should compensate the danger: By this you shall purchase your selfe a *retentive faculty*, and sell your Friend a stronger confidence of your *secrecy*; hanging on him the lock of a perpetuall Obligation, of which you may ever be keeper of the Key, either out of Love or Feare: yet many other Faults are not more dangerous to commit, then know without detecting.

64. Be not *Trumpet* of your owne *Charity*, or *Vices*; for by the one you oblige the receiver, as well as loose your Reward;

ward; and by the other, you alarm the Censures of men; most being condemned through the evidence they give against themselves, by their words and gestures.

65. If it be *Levirie* and *Ostentation*, to boast when you do well, in what Classe of Folly must they be ranked, that brag of the *Favours of Women*? rendring themselves, by this, no lesse fraile, then they; it being more shame for a Man to be leakie and incontinent at the Mouth, than for a Woman to scatter her favours.

66. To make love to married women doth not only multiply the Sinne, but the Danger; neither can you, if question'd by her Husband, use, with hope of victory, any sharper Weapon, than Repentance, sheathed in a modest excuse

67. Fly, with *Joseph*, the Embraces of great Ladies; lest you loose your liberty, and see your leggs rot t in the stocks of the *Physician*; they being often Unwholsome, ever so unreasonable, as to exact a constancie from you, themselves intend not to observe; perverting so farre the curse of God, as to make your desires subject to theirs.

68. Usher not *women to Maskes, Playes, or other such publike Spectacles*, into which you have not an easie accesse for Money or Favour: such places being apter to create injury, then afford an handsome opportunity for revenge: Besides, if those you carry be old and deformed, they disparage you; if young and handsome, themselves.

To the Reader, concerning the following Discourse of *Love and Marriage*.

**T**His had not appeared, being a result of more juvenile yeares, but that I feared, if let alone, it might hereafter creep abroad from under a false Impression, and one more scandalous to that sexe, than becomes my Complexion or Obligation. Therefore, to vindicate me from the no lesse inhumane then unnaturall imputation of a *Womans hater*, I doe here protest, with a reference to their Charity and my owne most serious Afflictions, That if the Partie advised had been a Daughter, my inke must have cast blacker, than the rich graine of their Angelicall Beantie is capable to be asperted by.

by. It being observable, That such Idolaters as made Shes Deities the object of their worship, were by all celebrated for most Learning, Wisdome and Civility. Neverthelesse, though Women be Cordials when desire is past, & Juleps while the heat continues, yet since it is ordinary, for Dablers on Beauty to mistake Poyson for Physick (such feminine Boxes not alwaies bearing Drugs sutable to their Inscriptions, but being often painted with more Perfections, than they carry in them) I hope this Discourse may the better be excused, having the Example of Solomon to justifie the harshnesse of my Expressions, no lesse than his Follies to warrant the necessity of the Caution; lest my Son Should mire himselfe and his hopes in the pursuit of such foolish flames, as have tempted the strongest, wisest and most religious out of the waies of Peace. I shall forestall the Reader with no farther Complement, than That he would forbear to condemne or praise beyond Reason; lest he should appeare too severe towards my Levitie, or indulgent to his owne Morositie, in relation to Beantie.



## Advice to a Son.

### II. Love and Marriage.

1. *The Nature and effects of Love*—2 *upon Youth; tempting it*—3 *to Marry;* 4—*unhappily, for Beauty*—5 *without Money, &c.*—6, 7 *to swallow the fatall Bait,* —8 *Not answering Expectation.* 9, 10. *Marry not a fad Beauty.* 11. *Lawes concerning Marriage*—12 *somewhat strange: Polygamy; Priests*—13 *Marriage, the result of Policy.* 14. *Fruition tedious.* 15 *Wives Lust, Jealousy.* 16. *Discomforts from Children and*—17 *other wedlock inconveniencies*—18 *best palliated by an Estate*—19 *Portion, Feynture*—20, 21, 22, 23. *The unhappinesse of poore Marriages*—24. *Travell, to avoid the danger, from*—25, 26. *A handsome woman.* 27 *Fond Love an ill Counsellour.* 28 *Children how much to be desired.* 29, *Conclusion.*

**L**ove, like a Burninglasse, contracts the dilated lines of Lust, & fixeth the upon one object: bestowed by our fellow-  
Crea.

Creatures, (the exacter Observers of the Dictates of Nature) promiscuously, without partiality in affection, on every distinct Female of their respective *species*; whereas Man, being restrained to a particular Choise, by the severity of Law, Custome and his owne more stupendious Folly, out of a jealousy to be rob'd of a present desire, is so hurried away with the first apparition of an imaginary Beauty, (supposed by his Fancy, grossly abused by her servants the Senses, corrupted and suborn'd through an implacable appetite, which Nature for her owne end of continuance, stirs up in all to this fleshly Conjunction) That no Reason can for the present be audible, but what pleaderth in favour of this soft Passion; which makes a deeper or lesser impresse, proportionable to the temper of the Heart it meets with; causing Madnesse in some, Folly in all: placing, like stupid Idolaters, Divinity in a silly creature, set by the Institutes of Nature in a farre inferiour Classe of perfection to that which makes it his businesse to worship & adore it; Imagining as false felicities in the Fruition, as they apprehend

hend miseries in the Losse; when all they desire is but the fruit of that Tree, the kernell of that apple, which first destroyed us all, faire to sight, but of fatall and dreadfull consequence to the taster; rendering Him subject to slavery, that was borne free; and suffering Her to command, who ought in righter reason to serve & obey.

2. To cure *Youth* wholly of this Desire, were as uneasy a taske, as to divest it of Humanity: Therefore I expect you should be tossed in his Storme, but would not not have you shipwrack't, by contracting your selfe to the Ocean; unlesse, with the Duke of *Venice*, you might yearly repeat the Ceremony to as great an advantage.

3. For if ever *Marriages* were on all sides happy (which is no Schisme to doubt of) experience never found them among such, as had no other nealing, but what they received from the flames of Love; which cannot hold without Jealousy, nor breake without Repentance, & must needs render their sleepe unquiet, that have one of these *Caddis* or familiars still knocking over their pillow.

4. Those *Vertues, Graces* and *reciprocall* Desires, bewiched Affection expected to

meet & enjoy, Fruition & Experience will find absent; and nothing left but a painted Box, which Children and Time will empty of Delight, leaving Diseases behind, and, at best, incurable Antiquity.

5. Therefore I charge you, (as you will answer the contrary another day to your Discretion, and upon the penalty of a bitter, though vaine Repentance) not to truck for, or entertaine commerce upon the credit of *Marriage*, with a solitary, that is, an *un-endowed Beauty*; (which if really intended, you question your owne Judgment; if otherwise, the Honesty of you both:) From whence I have known such sad consequents to result, as have made some (wise enough to preface the mischief of the event) so far concede to the teares & milerie of the Partie, as they have cast themselves, out of meere pity & conscience, into the precipice of *Marriage*; burying their own fortunes & future felicity, only to satisfy the affection of another.

6. *Marriage*, like a Trap set for flies, may possibly be ointed, at the Entrance, with a little Voluptuousnesse, under which  
is

is contained a draught of deadly Wine, more pricking and tedious than the Passions it pretends to cure, leaving the Patient in little quieter condition in the morning, than him that hath over-night kill'd a man to gratifie his revenge.

7. *Eve*, by stumbling at the Serpent's solicitations, cast her Husband out of Paradise: nor are her Daughters surer of foot, being foundered by the heat of Lust and Pride: and unable to beare the weight of so much of our Reputation, as Religion and Custome hath loaded them withall: that an unballasted Behaviour, without other Leakage, is sufficient to cast away an Husbands Esteem: Neither doth the penalty of a *Light Report* laid on the *Mother*, conclude there, but diffuseth it selfe, like a Leprosie, over *Posteritie*, being uncapable of any other cure, than length of time can deduce out of forgetfulness.

8. It were something yet, if *Marriage* could answer the expectation of all she boasts the cure of, in the large Bill, our Mountebank-Teachers proclaime in every street, which, upon triall, she often  
comes

comes so farre short of, as to satisfie none; But rather aggravates the sins of Solitude, making simple *Fornication* to sprout into *Adulterie*. And if it happen that your *Wife* be *impotent* or *infected* (as not a few are) with one or more of those loathsome Diseases incident to weake feminine nature, which render her unsociable, you are posted off, both by Lawyers and Divines, to the same patience, I doe here more opportunely propose, before you are fallen under so mischievous and expensive a Conjunction.

9. If none of my Perswasion, nor others wofull Experience, daily met with in the world, can deterre you from Yoking your selfe to anothers desires, make not a celebrated *Beantie* the object of your Choice; unlesse you are ambitious of rendring your house as populous as a Confectioners Shop; to which the gaudie Wasps, no lesse than the liquorish Flies, make it their businesse to resort, in hope of obtaining a lick at your Honey-pot, which though bound up with the strongest obligations or resolutions, and sealed by never so many protestations, yet  
feminine

feminine vessells are obnoxious to so many frailties, as they can hardly beare, without breaking, the Pride and Content they naturally take in seeing themselves adored; Neither can you, according to the *loose custome of England*, decently restraine Her from this Concourse, without making demonstration of Jealousy towards her (by which you confesse your selfe a Cuckold in your owne imagination already) or Incivility to such as come to visit you; though it may be strongly presumed, Your-sake hath the least share in this Ceremony; however tied in manners to attend with patience, till his *Worship*, perhaps his *Lordship*, hath pumped his witt dry, having no more Complements left but to take his leave; Thus, with his Invention rebated, but not his Lust, he returnes home; where the old preserver of baudery, his Kinswoman, perceiving, by his dejected countenance, that he came short of his desires, and wanting a new gowne, imbarks her selfe for the employment; & to put the honestest face upon so ugly a designe



signe, she contracts a straight alliance  
 with your (yet possibly-unconquered)  
 Bedfellow, and under pretence of a  
 Gossiping, or perhaps a voyage to some  
 Religious exercise, hurries her away  
 in his *Honour's* Coach to a Meeting-  
 house, where though she be taken  
 by Storme, is fairely sent home with  
 Bag and Baggage, being only plundered  
 of what you are not likely to misse;  
 And finding it unsafe to complaine,  
 returnes againe upon her parole, or so  
 often as her new Governour pleaseth  
 to summon her; sheltering the Fault  
 under Custome, your unavoidable Fate,  
 or perhaps Providence (which for their  
 excuse, some are wicked enough to  
 pleade) till her Forehead be as much  
 hardened with Impudence, as yours is  
 by Reproaches &c: And yet he is the  
 happier owner, who hath a Wife  
 wise enough to conceale the reall  
 Hornes of her husband, than she, that  
 being innocent, doth by her light car-  
 riage make the base symptomes appeare  
 in the world's opinion: Oh remember  
 this, when you are about to forget the  
 D pleasure

Pleasure and Safety, only to be found in a *Single Life*.

10. If you consider *Beauty* alone, quite discharged from such *Debentur's* as she owes to the Arts of *Tire-women, Taylors, Shumakers,* and perhaps *Painters*; you will find the Remaines so inconsiderable, as scarce to deserve your present thoughts, much less to be made the price of your perpetuall Slavery. Be not then led, like a Child, by these gaudy *Buttersflies*, amongst the bryars & nettles of the world; since obtained, a little time and use will weare off their fading colours, leaving nothing in your possession but a bald drowsy Moth; which if good, will by accident; if bad, make it her businesse to discontent you.

11. The *English lawes* are composed so far in favour of *Wives*, as if our Ancestors had sent women to their Parliaments, whilst their Heads were a wool-gathering at home, allowing no abusing of *Husbands*, capitall, nor *Marriage* dissolvable, but in case of *Adultery*, not subject to prooffe but under the attests of two Witnesses at one

one and the same time: Nor is non-cohabitation a sufficient discharge from His keeping all such Children, as Her Lust shall produce during his abroad between the four *English Seas*; so as if his wife be a *Strumpet*, he must bannish himselfe, or deale his bread and cloths to the Spurious Issue of a Stranger; a thraldome, no wise man would sell himselfe to for the fairest Inheritance, much lesse for trouble, vexation and want during Life. Whence it may be strongly presumed, that the hand of *Policy* first hung this Padlock upon the liberty of men; and after Custome had lost the Key, the Church, according to her wonted Subtilty, tooke upon her to protect it; delivering in her Charge to the people, that *single Wedlock* was by divine Right, making the contrary, in diverse places, Death; and where she proceeded with the greatest moderation, Excommunication: condemning thereby (besides four fift parts of the world) the hoily Patriarchs, who among their so frequent Dialogues held with their Maker, were never re-

proved for multiplying *Wives* and *Concubines*, reckoned to *David* as a Blessing, & to *Solomon* for a marke of Magnificence. Nevertheless the wily *Priests* are so tender of their owne Conveniencies, as to forbid all *Marriage* to themselves, upon as heavy a punishment, as they doe *Polygamy* unto others: Now if nothing capable of the name of Felicity was ever, by men or Angels, found to be denied to the *Priesthood*, may not Marriage be strongly suspected to be by them thought out of that list? though to render it more glib to the wider swallow of the long-abused *Laitie*, they have guilt it with the glorious Epithite of a *Sacrament*; which yet they loath to clog their owne stomachs with all.

12. However the patient submission to the Institution of *Marriage* is the more to be wondred at, since *Man* and *Woman* not being allowed of equall strength, are yet so farre prevailed upon by *Policy*, as quietly to submit themselves to one *Yoke*.

13. For



13. For there is not any other constraint to this *Conjunction*, but what results from understandings so muffled for the present, that they cannot discern, that *Marriage* is a Clogge fastened to the neck of Liberty, by the juggling hand of *Policy*; that provides only for the generall necessities of all in grosse, not the particular conveniencies of single persons; who, by this, give stronger Securitie to the Commonwealth, then suits with Prudence or Liberty. And to such as aske, How should the world subsist, did all observe the like caution? It may be answered, As well as without Unrhristis, who by spending their estates profusely, make way for wiser men to be the more happy; & as it is impossible to find a dearth of the latter, though not compelled thereunto by any other Law, then the instigation of their owne Folly; so doubt not but there will be enough found of the former, to stock the world, without putting so chargable an experiment on your owne conveniency.

14. Aske your selfe, what desire you ever attained, that a long and often-repeated *Fruition* did not render tedious, if not loathsome; though the thing wished for remained in the perfection it was before enjoyment? And can your Reason promise you, to continue the same unto *Beauty*; so transitory, as it is in a manner lost, before you can truly consider, whether it belongs to Nature, or the *Dresse*? therefore when discontented with your present condition, tumble towards any Change, rather then into that bottomlesse Pit, out of which no Repentance can bayle you.

15. After that *Age*, *Wearinesse*, *Wisdom* or *Businesse* hath dispossessed you of this dumb and deafe *amorous Spirit*, and concluded all desires to *exorious vanities*; it is possible your *Wives* appetite may encrease, and that Disease of *Lust*, which your Youth cured before she had leysure to discover it, may then unseasonably interrupt your sleepe; calling for That, there shall be nothing in her, but importunity, to  
provoke

provoke you to; nor in you, but the desire of quiet, and to conjure downe the fierce Devill of *Jealousy*; which hants the houses of Married folkes, rendering them no lesse unhappy, dismal, and clamorous, then the Temple of *Molech*, where such Children and Servants, as you most delight in, shall passe through the Fire of a daily contention.

16. Were it possible to assigne to your Choice *the Vertues of your Mother*, which I confesse are inferiour to none; and fancy a *Son* with as rich Parts as imagination is able to endow a creature withall; yet a *Daughter* may come, that for want of Good Behaviour, or care in Marriage, shall infuse so much gall into your cup, as will be able to imbitter all the pleasure taken in the rest: Or if you should escape this in regard of one, the least deformity happening to any of the others, will cause more grieve, then all the towardlinesse of the most perfect can out-talke.

17. Our Beldame *Eve*, to save her  
longing



longing, sold us all for an Apple; and still as we fall into the same desires, apprehending felicities in things we never tryed, we are carried away by her peevish Daughters, the true Syrens wife Uliſſes ſtopt his eares againſt; who under pretence of Pleaſure and Love, lead us into Dens and obſcure Holes of the Rocks; where we conſume our pretious Time and bury our Parts, (which might enable us to deſiſe or honour this world, as beſt ſuited our complexions) feeding, all our lives upon the dry bones of Want and Affliction; and like *Aſſaen*, torne by our Families; Nothing being more certaine, then that a Married man changeth the ſhape of naturall Freedome, and inrols himſelfe among ſuch as are rendered Beaſts, of burden under Reason of State; whereas thoſe unclog'd with this Yoke, if they like not the ſervice and diſcipline of their owne, may the eaſier exchange it for that of any other Commonwealth.

18. Though nothing can wholly diſengage *Marriage* from ſuch *Incon-*  
*veni-*

*veniences* as may obstruct felicity, yet they are best palliated under a *great Estate*; all other Arguments for it receiving commonly confutation from Time and Experience, or are evaporated by Fruition: *Birth* imposing a necessity of Charge, as *Beauty* doth of Jealousy, if not of a bad report; Innocency being often found too weake to guard it selfe from the poyson of tongues.

19. The true extent of *her Estate* therefore is first to be serveyed, before you entaile your selfe upon the Owner; And, in this, common Fame is not to be trusted, which for the most part dilates a *Portion* or *loynture* beyond its naturall bounds; proving also not seldome litigious; and *that* found *given by Will*, questionable; by which Husbands are tied to a black Box, more miserable then that of *Pandora*; there being in the Law hope of nothing but trouble and injustice. Neither doe *Widdowes* seldome put their *Estates* out of their owne reach, the better to cheat their Husbands, perverting so farre the course of Nature, as to make him thrash

thrash for a Pension, who ought to command all. This requires *Love* to be ushered, into this undissolveable Noose, by Discretion; since it hath rarely fallen within the compasse of Example, that both parties (if wise) should be cordially pleased with their bargain: Therefore the Yoke of Marriage had need be lined with the richest stuffe, and softest outward conveniences, else it will gall your Neck and Heart, so, as you shall take little comfort in the Vertue, Beauty, Birth, &c. of her to whom you are coupled.

20. As the fertilitie of the ensuing yeare is guessed at, by the height of the river Nilus, so by the *greatnesse of a Wives Portion* may much of the future conjugall Happinesse be calculated: For, to say truth. a *poore Marriage*, like a Fathers Theft or Treason, entailes shame and misery upon Posterity; who receive little warmth from the Vertue, much lesse from the Beauty of their Mother.

21. The best of Husbands are Servants, but he that takes a *Wife wanting Money,*

*Money*, is a slave to his affection, doing the basest of Drudgeries without wages.

22. Experience cries in the Streets, that he who takes his *Maid* into the Marriage-bed, finds her no lesse imperious a *Mistresse*, than he that is coupled in the highest Linke: for such as bring nothing, esteeme themselves slighted, if they command not all; whereas better Educations are apter to confesse an Obligation, than those basely borne.

23. *Vast Estates* are not so sensible of the inconveniences of *poore Marriages*: as having, besides greater Diversions, the staffe of Power to keep the lean wolfe from the dore: *Want* being no lesse the originall of most Sins, than the Mother of all Plagues: so as the depth of *Povertie* calling upon the bottomlesse pit of Despaire, tempts the illbred *Son*, for want of better education (to change a life, he thinkes cannot be made more wretched) to marry the Chamber-maid: by which the no lesse unadvised *Daughter* learnes to  
run

## Advice to a Son.

away with the *Groom*: Doe not  
rebell lookes of all Fathers give  
the to the truth of that Saying,  
that *Love* is a *perpetuall Comforts*, but  
a *perpetuall*

*Love* ( *Love Son* ) if you  
be intimate with this poison-  
ous *Love*, this prudence, who  
to call himselfe into the  
of *Love*, and Travell, then to  
of Parts wither in those  
of *Dido*; who is no  
give you Caution, for the  
of her own Affection, then  
of her Beauty.

of a *well-built-Woman*  
of motion, to a Ship un-  
of would advise no wife  
of her owner, if her Fraught  
of but what she carries be-  
of and Water.

of *Wench*, like a faire  
of may adorne a Roome for a ge-  
of Commerce; or like a painted Inn-  
of may tempt you as a Stranger, to  
of some scorching houres;  
of her in your Heart, & turne  
of Host

Host to a bare Holly-bush, is so high a Blasphemy against Discretion, that it would not onely exceed repentance, but pittie and forgivenesse, especially in relation to you, who have had these Rocks marked out on all sides, by the Advice or Splinters of an Indulgent Father.

27. But if once you render your selfe a Pupill to whining *Love*, he will read you such contrary Politicks, as shall periwade you to make a League with Misery and embrace Beggery for a Friend; and after this you are capable of no higher honour, than to be registred in one of his Martyrologicall Ballads, and sung by Dairy-maids to a pitifull Tune.

28. To conclude, if you will needs be a Familist & marry, muster not the want of *Issue* among your greatest afflictions; as those doe, that Cry, *Give me Children, or else my Name dies*: the poorest way of immortalizing that can be, and as naturall to a Cobler as a Prince, and not seldome out-reached by a Grave-stone: This proves them

no fooles, that made their owne choise, by *Adoption*, out of the masse of Humanity, not confining themselves to such as the doubtfull chance of *Marriage* obliged them to: since Wives do worse then miscarry, that goe their full time with a Foole or a Boffive birth: yet lesse ugliness resides in the greatest personall Deformity, than in an ordinary Mole of the Mind: nor can there be a greater dissemblance between one wise man & another, though Strangers in blood, then daily falls, out betwixt them and their owne Issue: so as it is rarely observed, that a prudent Father begets a like Son; in which, Nature proclames, Things of moment not made for Stallions, and to bury their rich Talents in the tedious commerce and loathsome sheets of a silly Woman. And if we consult right Reason, not Opinion, More of our Blood runs in a Brother than a Child, the Surer-side being alwaies a stranger to the Family: The truth is, they are really no more ours, than the curls of our haire, or parings of our nailes, carrying



rying often such Thoughts towards us, as we should detest any for, but them: Made ours rather by Use, then Nature, as appears in the rest of Gods Creatures, who looke no longer after their young, then whilest they are unable to shift for themselves: This also speakes an immoderate Sorrow for their Losse, as impertinent, as the like desire to procure them: none being truly capable of Felicity, that situate it out of the extent of their owne reach, or are over passionatly affected with other forreigne misery, then what doth purely belong to themselves.

29. But if this favours too much of the *Stoick*, You may qualifie it as you please: For I doubt not, but the zeale your *Youth* doth yet retaine towards the Creed and Practise of others (possibly not so well taught) may at present make much of *This* looke like *Blasphemy*; But when so many winters have snowed on your Head, as on your Father's, you will thinke it *Canonicall*, and fit to be read to *Posterity*.

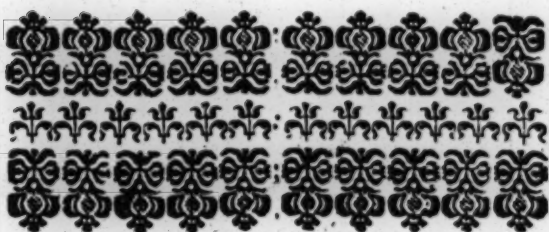
III. Travell

## Advice to a Son.

### III. Travell.

1, 2, 3 *It's Consequents, Good and Bad.* 3, 4, 5 *To Travell* --- *With an Ambassador, - As a Merchant* - 6. *In case of warre. - whither?* 7 *Directions about* --- 8 *Performing Divine Duties.* 9, 10, 11 *Declining Disputes* --- *of Religion.* 12 *Regulating Zeale.* 13, 14 *Vindicating Customes.* 15 *Comparisons.* 16 *The Inquisition, Prohibited Bookes.* 17 *The Eucharist.* 18 *Crucifixes.* 19, 20. *Forrain Churches.* 21 *Scoffers at their owne Religion.* --- 22 *English in Orders.* --- 23 *or otherwise, the worst Companions.* 24 *Injuries.* 25 *Gaming.* 26 *Womens Favours.* 27, 28 *Wenches.* 29 *Impatient desires: Charmes of* --- 30 *Women in Love.* 31, 32 *Italian Lusts.* 33 *Gifts.* 34 *Money, Removes.* 35 *Innes, New acquaintance, Servants.* 36 *Experience, Languages.* 37 *Turkish incivilitie.* 38 *Plantations.*

I Some



I Ome, to starch a more serious face upon wanton impertinent and deare-bought Vanities, cry up *Travell*, as the best accomplisher of *Youth and Gentry*, Though detected by Experience in the generality, for the greatest debaucher: adding Affectation to Folly, and Atheisme to the Curiosity of many not well principled by Education, Such Wanderers imitating those Factors of *Solomon*, that together with Gold, returned Apes & Peacocks.

2. They and only they Advantage themselves by *Travell*, who, well fraught with the Experience of what  
E their

their own Country affords, carry over with them large and thriving Talents, as those Servants did, commended by our Saviour: For, he that hath nothing to venture but poore despicable & solitary Parts, may be so farre from Improvement, as he hazards quite to loose and bury them in the externall *Levity of France, Pride of Spaine, and Treachery of Italy*: Because not being able to take acquaintance abroad of more Prudence, then hee meets with in the Streets and other publick places, the Activity of his Leggs and Armes may possibly be augmented, and he by tedious Complements become more acceptable in the eyes of silly Women, but uselesse, if not pernicious, to the Government of his owne Countrey, in creating doubts and dislikes by way of a partiall Comparison.

3. Yet since it *advanceth Opinion in the world*, without which Desert is usefull to none but it selfe (Scholars and Travellers being cry'd up for the highest Graduates in the most universall judgments;) I am not much unwilling  
to

to give way to a peregrine motion for a time; Provided it be in the *Company of an Ambassador or Person of Quality*; by whose power the Danger may be rebated, no lesse then your charge of Dyet defrayed; inconsiderable in such a Retinue, as Persons of their Magnitude are force to entertaine.

4. Or if your Genius (tempted by profit) incline to the life of a *Merchant*, you have the Law of Nations, and Articles of a reciprocall Amitie to protect you from other inconveniences, then such as Indiscretion drawes upon rash and unadvised Strangers.

5. And thns man'd out, Your Experience may receive Lading at the first hand, when others, failing of the like Advantages, must take up that little they make, at the common Beame; yet pay more Custome, and runne greater hazards, then the whole Returne, when cast up, is able to compensate.

6. Or in case this *Nation* should againe breake out into *Partialities*,

it may not be ill prudence, to goe where you may have the prospect of the *War* with safety, who ever prevailed: And for the Place, I say *France*, if you have a purse; else some Towne in the *Netherlands* or *Flanders*, that is wholesome and safe; where *French* may be attained with little more difficulty then at *Paris*, neither are the Humors of the people so very remote from your owne.

7. Now if it be your fortune, on any such like Accounts, to leave your Native Countrey, Take these *Directions* from a *Father*, wearied (and therefore possibly made wiser) by *Experience*.

8. Let not the Irreligion of any Place breed in you a neglect of *Divine Duties*; remembring, God heard the prayers of *Daniel* in *Babylon*, with the same Attention he gave to *David's* in *Sion*.

9. Shun all *Disputes*, but concerning *Religion* especially; Because that which commands in chiefe, though false and erroneous, will, like a Cock on's owne dung,

dunghill, line her Arguments with force, & drive the Stranger out of the Pit with insignificant clamours, All Opinions, not made naturall by Complexion, or imperious Education, being equally ridiculous to those of contrary Tenents.

10. But where you find such Discourse unavoidably obtruded, mould your Arguments rather into *Queries*, then dogmaticall Assertions; professing it *more the businesse of Travellers, to Learn, then Teach*: This, besides the removall of Jealousies, will proclaime you Civill; and not bury the hope of a future Compliance: Muzzling the mouthes of the rigid Zelots (who thinke none worthy of Life, are found out of the Train of their owne Opinions) no lesse then engaging the more Moderate, rather to pity you, as one misled, then accuse you for Wilfull and Contumacious: Observing herein *the Prudence of our Saviour*, who prohibits the casting of Pearles before such, as are more likely to employ them to your Dammage, then their own Edification

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fication: And therefore, Silence, ought not in reason to be reckon'd for a desertion of Truth, where it cannot be maintain'd, but to the prejudice of what the Imperative Power hath declar'd so to be.

11. *A Sceptic humour*, as it is most suitable to any man out of Power, so especially if he Travels; lesse offence being taken at *Doubters*, then such as boldly undertake to Determine: There not alwaies remaining anecessity, either in Religion or Discretion, to give a *positive Answer*; as appears by *Christ*, who did not *seldome oppose one ambiguous Question, against another no lesse dangerous to resolve*: Therefore you may be as well a Murderer as a Martyr, if you run too unadvisedly into Ruine.

12. Keepe your Zeale chain'd for a Guard to your conscience, not letting it fly upon such things as Custom hath not made it familiar withall (Remembering, that the *Saduces*, who denied Angels and Spirits, are not registred for such implacable enemies

to our Saviour, as the *Pharisees*, who confessed both:) The fury of which Passion hath transported some so farre, as to strike the *Eucharist* out of the Priest's hands, that carried it: Choosing, like giddy *Phaetons*, to burne, rather then not manifest themselves (unseasonably) the Children of God.

13. Do no imitate Their follies, who conceit themselves bound in honour to assert all *Customes* used in the Places they come from, which, besides contraction of Quarrels, brands such Sophisters with the imputation of a partiall Incivility: *Customes* being of that insinuating nature, as it can convert into the shape of comelineffe, Diet, Apparell, Gestures and Sins, that, to a Stranger, may appeare most distastfull, ugly and unnaturall: This renders a Defence of the Errors of your owne Countrey as undecent, as the too lowd proclaiming of them is shamefull and unworthy.

14. As it is neither mannerly nor safe to *discommend* any thing used Abroad, so likewise is it disadvantageous,

for by *Commendation* you shall the better scrue out the true Opinion themselves have of it; which upon your *Dislike* will be concealed, or heightened out of shame, or ostentation.

15. Fall not into *Comparisons*; For what doth it concerne the Advancement of Wisdome, whether *London*, or *Paris*, *St Marks Church* or *Paul's* be the fairest? the like modesty must be observed at your returne home; least you should seeme to have lost, in your travell through other Nations, the naturall affection so justly due to your Owne, which may raise suspition of a change, either in your Religion or Allegiance.

16. If the wisdome of the *States of Holland* were warily observed (who give no other answer for the present, to any new Proposition, but *Peut-estre*, in English, *it may be so*; (by which they civilly evade a peremptory asserting or denying the validity of any Argument, The Hell of the *Inquisition* would not be so replenished with the Soules of poore unadvised Christians; who, made

made giddy with an impertinent Zeal, and confident in the Promises of the treacherous Jesuites, their Country men (that have wayes enough to betray you, without discovering themselves) communicate to them *prohibited Books*, in hope to convert them; (which I advise you by no means to carry with you:) This *M. Mole* found true in a tedious and sharp Captivity, reported to be betrayed by *Sr T: M.* at the instigation of the Lord *R.* to whome he was assigned Tutor, by the Earle of Ex.

17. To the *Eucharist*, met in the Streets, (through which it is often borne to the houses of the Sick,) Custome, no lesse then the Injunction of the Magistrate, obligeth all to kneele, or bow: The which if a Stranger neglects, he is liable to the inquisitors: Now if it be an Idol, *St. Paul* sayeth *an Idol is nothing*: And if it renders the Meat offered unto it no wayes distastfull to a sound Conscience, how should it deprave me to be uncovered, as the rest are? It being palliated, if not absolutely decided this way, in the case of *Naman*,  
man,

man, and the Duke of Saxony; whom Luther permitted to assist the Emperor Charles the fifth at a Mass, only to preserve a temporall Dignity, covering it with the title of Civill respect.

18. Pity, rather then spurne at those you see prostrate before a *Crucifix*; Considering we find it enjoyned, by the Penner of the *Practise of Piety* (too often printed, to carry the marks of any thing contrary to the genuine mind of the then Protestant Church) that all communicants, at the article of their receiving, should imagine the postures of Christ upon the Cross. And if so, doth it not leave roome for a Query, Who is the most mistaken, He that makes to himselfe a Representation in his Heart, or on the Wall? Yet this, with the rest, is layed before you only as an Advise, not a stumbling block, and occasion of offence.

19. Enter no farther into *Forraign Churches*, then the hand of your own Religion and Conscience leades you; for though the Body of their *Worship* do not take you, the higher expressions of

of Zeale and *Austerity* ( in the preciser sort of Church-men and people, taken for the Soule of all Professions ) may seeme to discover some defects in your owne : And so, displeased on all sides, you dash upon the rock of Atheisme ; as such doe, that value the Merits and Sanctity of Christ, by His, who pretends to be his Vicar ; and all morall Vertue by the scant Standard, they find it measured by at *Rome* ; where they put out the eyes of the lesse advised with the dust of Antiquity, which we seeming to want, are not so catching to those, not wise enough to looke behind the Curtaine of *Formalities*.

20. Yet where Conscience and Reason give you leave to *comply* ( as possibly they may in many things ) do it ingenuously, without compulsion or dint of an Argument; least, opposing a Truth upon the By, you give them cause, to thinke you guilty of a Falshood in the Main.

21. Consort with none who *Scoffe* at their own *Religion*, but shun them as spies or Atheists : For Strangers honour

honour them most , next to those of their respective Tenents , that are modestly zealous in the observation of their Owne.

22. *Eschew the Company of all English you find in Orders;* for as they have imitated the lapsed Angels , in falling from their first station , so they beare the like malevolence to all they despaire of bringing into the same condemnation , being for the most part despicable, poore, and Melancholy; The Protestants eying them as Apostates, and the Catholicks as Fugitives and unprofitable devourers of the Natives bread : Thus young *Scholars*, because not able to reach all they desire at home , like Prodigals abandon the bosome of their Mother , unadvisedly casting themselves into that of want and reproach : Viscount *Mont's* Brother being but a Porter to a Religious house , and many of the rest exposed to such hard and desperate Missions into the *Indies* and other remote Climats, as their lives are rendred no lesse tedious then uncertaine .



23. Besides, he that beyond Sea frequents his owne *Country-men*, forgets the principall part of his errand, *Language*; and possibly the opportunity to get experience how to manage his Expence; *Frugality* being of none so perfectly learned, as of the *Italian* and *Scot*; naturall to the first, and as necessary to the latter. The English also are observed abroad more quarrellsome with their own Nation, then strangers, and therefore marked out as the most dangerous Companions.

24. An *Injury* in forraigne aire is cheaper pas'd over then revenged; the endeavour of which hath (not seldome) drawn on a greater: Besides, if Patience and Evasion be not learned by your Travell, the Bills you have taken up may perhaps be discharged, as to the Merchant, but quite lost in regard of any returne of Profit to such inconsiderate men, as suffer themselves to be transported with their *Passions*; since he that is Master of them, shall act and speak reason, when others, destitute  
of

of that Moderation appeare mad, uttering nothing but noise.

25. *Play* is destructive to Estates every where, but to the Persons of Gamesters abroad; rendring them the Objects of Cheating and Quarrels; all by-standers being apt to attest to the prejudice of a Stranger.

26. He that desires quiet and to decline *Quarrells* (undertaken by Strangers upon irreparable disadvantages) must, above all, avoid giving or receiving favours from Women: There being none, out of the List of common Whores, any waies acceptable, to which some Ruffin (in *Italy* cal'd *Braves*, who will murder a man for a Crowne) doth not pretend an interest, either as a Husband, a Kinsman, or a Servant: Neither are they safely conversed with all, in relation to health; Participating so farr of the nature of Devills, that they are not only instrumentall in the Sin, but many times also in the Punishment.

27. Make not the promise of *Marriage* a Baud to your Lust; nor thinke  
her

her fruit worth owning , shall yeeld possession upon no more forma'l obligation : Presuming that if shee can dispence with the Ceremony , by which Law only makes her yours , it is no less possible , that time and the wearisome repetition of the same embraces , may, upon as handsome a provocation, tempt her to change the Substance .

28. Hee that ownes a *Whore* in a more peculiar sense , then a common Jakes , descends from the dignity of Reason ; And yet I have known some so farr transported as to marry such an one , to the infamy of their Familyes , no lesse then their owne future discontent : making a *mercenary Woman* , Arbitrator and Guardian of their Issue ; contrary to the wiser practise of *Spaine*, where none are admitted Judges of anothers interest , that have taken fees , as Pleaders themselves , least former use should convert them into Bribes: It being hard to forgoe a profitable custome , and as impossible to impropriate such cattell , as to monopolize the Aire ; For the barr of Honour being  
once

once leaped over by that Sex, there remains nothing certaine to the owner, but the open fields of Shame and repentance.

29. If tempted by an impatient Affection to any thing, not without danger or difficulty attained, Catechize your selfe with this Question; What wish, fortune or labour ever presented you with, that, after a full Fruition, did not soone grow tedious, or, at best came not far short of what, creaking Expectation had undertaken it should performe? And let this contemplation moderate your desires, That all worldly profit or pleasure is correspondent to a like measure of anxiety & wearisomnesse: Therefore let no importunity warp you contrary to right reason and conveniency; ever arming your constancy against Flattery and Impudence, strong assailants, especially marching under the teares and caresses of a handsome & seeming-innocent Woman, from whom it is no dishonour to fly, and with whom there is no safety to treat; for fear, like blind Sampson, you grind

grind out the remainder of your dayes, between Want and Repentance, and be led in Triumph by her Friends, and those suborned to seduce you ; more ready to sacrifice the Thanks to their owne Nets , then to the easinesse of your Nature , to which it is only due.

30. If any then be furiously *enamored on you*, whose Fortune cannot correspond for the Troubles incident to Marriage, (which God knowes are not a few) venture the losse of Her, rather then you selfe; it being one of the highest peices of madnesse , to hang an indissolvable padlocke upon your future hopes, only *to save a Wenches Longing*; with whose soft humour, miscarriage is more suitable, then a Man's, armed with too much advice : Therefore fly from such, as incurable Plagues; nothing being more catching to unbiaised nature, then a seeming violent Affection; which if not built upon a former promise , you may leave her justly to the melancholly Society of her own Folly ; out of which it is all odds , but shee may  
F happily

happily recover, or imitate the voluptuous death of that Taylor, reported to have whin'd away himselfe for the love of *Queen Elizabeth*.

31. Who travells *Italy*, handsome, young and beardlesse, may need as much caution and circumspection, to protect him from the *Lust of men*, as the Charms of Women: an impiety not to be credited by an honest heart, did not the ruins of *Sodom*, calcin'd by this unnaturall heat, remaine still to witnesse it.

32. And as I have heard, they continue so enamored this uncouth way of Lust, (led by what imaginary delight I know not) that such as Age and Weaknesse have set beyond the power of Acting, suffer themselves to be Patients in that noisome Beastiality: maintaining to this end, Emissaries abroad, to entice men of delicate complexions, to the houses of these decrepit Lechers, under pretence of an assignation made by some Feminine beauty; And thus ensnared, the poore uncircumspect young man cannot with conscience doe, or safety

safety refuse this base Office.

33. Where you never mean to returne , extend your *Liberality* at first coming, or, as you see convenient , during your abroad : For what you give at parting is quite lost .

34. Make no ostentation of *carrying* any considerable Summe of *Money* about you ; least you turne that to your destruction , which 'under God is a Strangers best preservation : And Remove not from place to place, but with company you know : The not observing whereof is the cause , so many of our Countrymens graves were never known , having been buried in as much obscurity as kil'd.

35. *Inns* are dangerous , & so are all *fresh Acquaintance*; especially where you find their offer of friendship to out-bid a Strangers desert: The same may be said of *Servants*; not to be entertained upon ordinary commendations.

36. Next to experience , *Languages* are the richest lading of a Traveler ; among which *French* is most usefull ; *Italian* and *Spanish* not being so fruitfull



fruitfull in Learning ( except for the Mathematicks and Romances ) Their other Bookes being gelt by the Fathers of the Inquisition.

37. He that is carried by his curiosity under the Jurisdiction of the *Turk*, or other *Mahumetan* Princes, shall be used ( as they esteem him ) like a dogg; and so to be armed with a more invincible Patience, then commonly accompanies a man free borne : Insomuch as I heard a Kinsman say, who had been at *Jerusalem*, that the richest experience he brought from thence, could not in the least proportion recompence the trouble he met with ; bringing home certaine marks of the Incivility of the people, for an uncertaine discovery of the places fam'd for *Christ's* Death and Buriall. And though he thought he merited by it ( a conceit I know incapable of place in your head ) yet no reward could hire him to repeat again those weary steps : Therefore I advise you to believe rather what you may read in your Studie, then goe thither disprove it.

38. I can say little of *Plantations*, having had no experience of them: But that he, which changeth his own Country shall not, in my mind, do so well, to go farther from the Sun, or where he may not at least share in the *Government*.

*Advise to a Son.*

IV. Government.

1. *Change*. 2. *Commutations*. 3. *Tumults*, *Incendiaries*. 4. *Ambition*. 5. *A Warr*—for *Religion*, —*Oppression*. 6. *Submission to wicked Governors*, —8. *Not approving them*. 9. *Warinesse and fidelity*. 10. *Submission to*. 11. 12. *Recognition of present Powers*. 13. *The Originall of Dominion*. 14. *Fresh Families: State-Martyrs*—15. 16. *Fame*. 17. *High Birth; Titles of Honour*. 18. *Meane Birth*. 19. *Obligation to Governours*, *What?*—20. 21. *To a Monarch*; —*To a Free State: Siding*. 22. *Enemies reconciled*. —23. *Trust not*. 24. *Ingratitude*. 25. *Forraign Interests*. 26. *Preferments under Monarchies, and Republicks, compared*. 27. *Insurrections, Conspiracies*. 28. *Orato-*

27, -29. *To speak last;—M. Hampden.*  
 30. *No Perfection here.* 31. *Directions to a*  
*Magistrate about—Preferments.* 32. *Pun*  
*ishments—* 33. *The Soldier*—34. *The*  
*Clergy.*

1 **C**ONTRACT not the common distem-  
 per, incident to vulgar braines,  
 who still imagine more ease from some  
*untried Government*, then that, they lye  
 under: not having passed the first Form  
 of Experience, where we may learne,  
 that *Tyranny is no lesse naturall to Pow-*  
*er, then lust to Youth.*

2. If Happy for the present 'tis no  
 better then madnesse to endeavour a  
*Change*; if but indifferently Well, folly:  
 For though a Vessell may yeeld the  
 more, for tilting or stirring, it renders  
 all in it unpleasant to present use: The  
 Die of *warr* seldome turning to their  
 advantage, that first cast it: such there-  
 fore as cannot make all well, discharge  
 their conscience, in wishing it so; Go-  
 vernment being the care of Providence,  
 not mine.

3. But

3. But if it be your Fortune to fall under such *commotions*, imitate not the wild *Irish* or *Welch*, who during Eclipses, run about beating kettles and pans, thinking their clamour and vexations available to the assistance of the higher Orbes, though they advance nothing but their own miseries, being often maimed, but at best layed by, without respect or reward, so soone as the State is returned to it's former splendor: Common Souldiers resembling Cocks, that fight for the benefit and ambition of others, more then their owne: This proves it the wholsomer counsell, to stay within dores, and avoid such malignant effects, as people attribute to the supposed distempers of the superior Planets. But if forced to take a streame, let it be that which leads to the desires of the *Metropolis*, the chiefe city being for the most part preserved, who ever prevailes, in a civill Commotion, abounding in Money and Friends; the readiest way to purchase quiet.

4. Be not the pen or mouth of a mul-

*itude* congregated by the gingling of their Fetters: least a Pardon or Compliance knock them off, and leave you, as the Soule of that wicked and deformed Body, hanging in the Hell of the Law, or to the vengeance of an exasperated Power: But rather have patience, and see the Tree sufficiently shaken, before you run to scramble for the fruit: least instead of profit and honour, you meet a cudgell or a stone: And then if (if possible) seem to fall in, rather out of compulsion, then designe: Since the Zeale of the Rabble is not so soone heated by the reall Oppressions of their Rulers, but may be as easily cooled by the specious Promises and breath of Authority.

5. Nurse not *Ambition* with *thine own blood*; nor think the wind of Honour strong enough to blow away the reprohacfull sense of a shamefull, if possibly that of a violent Death: for if *Solomons Rule* be true, that *A living Dog is better then a dead Lion*, a quick evasion

evasion cannot but be deemed more manlike, then a Buried valour.

6. A *Multitude* inflamed under a *religious* pretence, are at first as unsafely opposed, as joyned with; resembling Beares exasperated by the cry of their whelps, and doe not selfe dome, if unextinguished by hope or delays, consume all before them, to the very thing they intend to preserve: *Zealie*, like the Rod of *Moses*, devouring all for Diabolicall, that dares but appeare before it in the same shape: The inconsiderate Rabble, with the Swine in the Gospell, being more furiously agitated by the discontented Spirits of others, then their owne; who cannot be so happy in a Sea of bloud and devastation, the dire effects of warr, as in peace, though invaded with some *Oppression*; a Scab that breaks out oftentimes in the most wholesome constituted Bodies of States, and may with lesse smart be continued in, then picked off. And because Generality are uncapable, in regard of number, either of reward,  
or

or punishment; therefore not of use to the Ambition or safety of others, but for the present, like Gun-powder, during the flash of their discontent, and as a Lock in a River, are onely of force upon the first opening, to drive on the designe of Innovation; loosing themselves afterwards in a more universall dilatation, either out of wearinesse, or doubt of the consequence.

7. The example of *Brutus*, rather then *Caro*, is to be followed in *bad times*; it being safer to be patient, then active; or appeare a foole, then a malecontent: An Evasion not only justified in the person of *David*, and by the eloquence of *Paul* before his Heathen Judges; but our *Saviour* himselfe is not heard to inveigh against the present Power, though it had made the Head of the *Baptist* the Frolick to a Feast.

8. Owne the *Power*, but not the *Faults* of the *Magistrate*; nor make *Law*, assigned for a buckler to defend your selfe, a sword to hurt others: least partiality should allure you to passe the sentence of Approbation upon  
any



any thing unwarrantable in its owne nature. Neither let any Formalities used at a mimicall Tribunall (as that was set up in the case of *Naboth*) perswade you to more then a passive compliance; since such may seeme to make greater, rather then diminish the wages of their iniquity, that seek to cover Rapine with a Gowne; which the Sword might patronize with more decency: And this observed, the people might cheaper receive all their Injury at the first hand, which these Retailers of wickednesse utter at more intolerable rates: The result of all is, *Ahab* might better have committed murther single, then render so many accessary, under the formall pretence of a Religious Fast. &c.

9. *Before you fix*, consult all the Objections, Discretion is able to make; But *once resolved*, desert not your Party upon every Accessse of a Feaver, as many melancholy spirits did, these warres; who, by their often and unseasonable flittings, wore themselves so out on both sides, as they were not worth owning,  
when

when successe undertook for them, that they did turne in earnest: Irresolution, rendering pardon more difficult from either Faction, than it could have proved, had they remained constant to any, Devesting themselves of the ensignes of *Fidelity*, looked upon by all with the eyes of pity, and doe often meet with Honour, seldome faile of Forgivenessse, from a Noble enemy, who cannot but befriend Vertue, though he hath found it in armes against him. Yet if you perceive the Post you have contracted, to totter, though undermining Treachery or weaknessse, you may purchase your preservation by all honest endeavours: For he that prolongs his life by the forfeiture of a *Trust* he has undertaken, husbands it worse, then if he buried it in the field of Honour. *Traitors* in all ages being equally detested on both sides.

13. *Submit* quietly to any power Providence shall please to mount into the saddle of Sovereignty, without enquiring into their Right for *Conscience sake*, or their Births, in relation to Honour: Remembring, that not only *David*, but the  
the

the most famous for successe, did not only cut off others Lines, but were naturall shepheards under the Cope of Heaven, before they attained to be metaphorically so under the Canopy of the Chaire of State; which once possessed, clarifies the present Incumbent's Title from the greatest imputations incident to Birth or Proceeding. And the many-headed Beast, the Multitude, is seldome more, sometimes lesse gall'd and vexed by the new, then the old Saddle or Ridders; who, out of their greater experience of her brutish patience, are more apt to load her with the trappings of power, & the furniture suitable to a Throne; whose Inventory Pride increaseth proportionable to continuance, and the presumption they have of their owne ability to keep the people from attempting their Remove. This may render it indifferent to a wise man, what card is Trump; whose game may possibly prove as faire under Clubs, as Diamonds; neither ought he to be troubled, whether his Fetters consist of Many linkes, or but One.

II. If

11. If Authority exacts an *Acknowledgment* from you, give it with all readinesse: It being the highest Frenzy, to dispute your Innocency with those who are able to convert the greatest into a fault: For, if it be no dishonour to submit to Theeves, if fallen into their Hands, Let not the example of a few fooles (who, like Lice, thrive no where so well as in a prison) tempt you to oppose your felicity against the Imperative Power, under which the disposure of your person doth wholly remaine, and therefore madnesse to deny it words.

12. I abhorre the Idolatry of the Heathen, yet cannot but mind you of their Humility, in adoring any thing the people set up, though but hewed out of the body of an Oake, most auspicious unto swine, & principally after shaking by such stormes as Devils are reported to have raised: Therefore if you may enjoy the liberty of your owne Conscience & Estate, question not the Desert or Right of those, under whom you doe it.

13. He that suffers his *conscience* to mislead him in civill Obedience, makes  
his

his Guide a stumbling-block; and doth not consider, that *All States and Kingdomes now extant, had their foundations laid in the dirt*, though time may have dried it up by oblivion, or flattering Historians lick't it off.

14. Thinke it no disparagement to your birth or discretion, to give honour to *Fresh Families*; who cannot be denied to have ascended by the same steps, those did, we stile *Antient*; *New* being a terme only respecting us, not the world: For what is, was before us, and will be, when we are no more: Warre followes peace, & peace warre, as summer doth winter, & foule weather faire: Neither are any ground more in this Mill of Vicissitudes, then such *obstinate fooles* as glory in the repute of *State-Martyrs* after they are dead; which concernes them lesse then what was said 100 yeares before they were born: It being the greatest odds, Their names shall not be registred, or if they be, after death they are no more sensible of the honour, then *Alexanders* great horse, or any beast else, his Masters Indulgence, or the Writers, are pleas'd

pleas'd ro record. Neither, in a strict sense, doe they deserve this honour, for being able to date their possessions frō before the *Conquest*, since if any be due, it wholly belongs to them that were buried in the ruines of their Countries Liberty, and not to such as helped to make their graves, as in likelyhood most did, whom the *Normans* suffered to remain. Therefore tis madnesse to place our felicity out of our owne reach, or to measure Honour or Repute by any other Standernd then the opinion we conceive of it our selves; it being impossible to find a generall agreēent in any good or evill report; The Raigne of *Queene Elizabeth* being no lesse traduced, then that of *Richard* the Third is justified.

15. Bee not therefore licorish after *Fame*, sound by experience to carry a trumpet, that doth for the most part congregate more enemies then friends.

16. If you duely consider the *inconstancy* of common Applause, & how many have had their *Fame* broken upon the

the same wheele that raised it , & puffed out by their breath that kindled the first report of it , you would be as little elevated with the smiles , as dejected by the frownes of this gaudy Goddess, formed , like *Venus* , out of no more solid matter , then the foame of the People ; found by experience to have poysoned more then ever she cured ; Being so volatile, as she is incapable of fixation in the richest jewels of Nature, Vertue, or Grace ; The composition of that body wholly consisting of contradictions , no readier to set up this day , then she may be to pull downe the next : This renders it the lowest puerility to be pleased or angry at reports: good being inflamed, and Evill quenched , by nothing sooner then a constant neglect.

17. *Ostentation of Birth* , at no time decent, cannot in this be safe , wherein the very Foundations of *Honour*, are not only shaken, but laid bare: Besides many are so abused , in the sound of their owne or their Father's *Titles* , that by bustling for the upper end , they often render that a shame , which in it selfe is



no crime: as for example, if the son of the *Common Hunt*, (in English, the Lord Mayors Dog-keeper) by reason of the title of Esquire annex to his Place, should consider himselfe as a man of worship, &c. Were it not ridiculous? when, God knowes, the appellation is used for the honour of the City, not the person that weares it. The same might be said of all Mechanick Places at Court, which to render them the more vendible, were blazon'd with the false Alchymy of a like Title; so far from advancing repute that it sets it back, in the opinion of all judicious men: Observe how ridiculous such Animals are, to pride themselves in the shadow and taile of Honnour, when the substance is vanished, and the Head—&c.

18. Despise none for *meanens of Blood*, yet doe not ordinarily make them your Companions, for debasing your owne; unlesse you find them clarified by excellent Parts, or guilded by Fortune or Power: *Solomon* having sent the *slug-gard* to the *Pismire*, to learne industry; and to the *living Dog*, rather then the  
dead

dead Lion , for Protection .

19. It cannot be looked upon as an act of prudence, *to do more for another, then in reason may be expected from him againe* upon a like occasion ; unlesse so far as I am oblig'd to it out of *gratitude*; and no farther can my Prince or any one else expect assistance from me ; For if I have not my livelihood by him, I cannot apprehend any cause , why I should expose it for him, especially if I may, with any probability be happy and keep without him . And because most of the first Propriators of Government, in our dayes, and long before, have ascended the Throne at the cost and trouble , if not contrary to the mind of the People they command, why should any loose that for their Preservation , which was never gained by their Benevolence ? Therefore if those at the Helme have lost their power, and I not able to find a particular Engagement or Interest strong enough to make their good successe inseparably necessary to my present or future well-being, I am not bound to goe farther on with them,

then sutes with my safety, and the security my judgment gives, that they are able to bring me off: All we owe to Governours, is Obedience; which depends wholly on Power; and therefore subject to follow the same Fate and perish with it: For, Friendship can be contracted between none that stand so farr remote from the Line of Parity: Therefore all superlative Powers are excepted out of this commerce, because situated, in truth or pretence, under a divine Right, which no Interest of mine can reach, much lesse procure; Then, being so far above us, they can be nothing to us, longer then able to support themselves: For if they have an extraordinary and particular establishment in Heaven, it were blasphemy to think they can be puld downe by any but God; in the opposition of whose Vengeance, I am no more able, then willing to stand; as those must, that appeare unseasonably for them. Besides, Powers are established to protect us, who are to live happy under them, not miserably for them, if possibly to be prevented; since all sorts of Government

vernment may be reckoned among the rest of God's plagues, powr'd down upon men for their oppression and disobedience, in the primitive Parity; which makes our Wills, like *Eve's* subject to others.

20. No *Government* can be safely *ingaged*, by a single person, *beyond requitall*: *Kings* thinking it a diminution of Honour; and *Republicks* a dangerous step to Popularity: Here you may see the continuall use of Circumspection; since 'tis possible for Vertue to forme a weapon against it selfe.

21. If it be dangerous to *over-oblige* a King, it is mortall in relation to a *Free State*; whose Ingratitude, no lesse then Requital, is divided among so Many, as they are scarce capable of shame or thanks: Every Particular disavowing what is generally thought amisse: And all faults buried in his grave, that hath the fortune to die next. Therefore if possible avoid *siding*; yet, if compel'd, remember it is deducible, both from the History of the great Earle of *Warwick*, and *Stanly*, That a King may be as safely destroyed, as preserved: And for

Common-wealths , they are in nothing more perfect then Ingratitude : Either Government finding it better husbandry , to pardon Enemies , then reward Friends.

22. *A reconciled enemy* is not safely to be *truffed*; yet if any, a Great one; it being easier for such to execute their malice, then conceale it.

23. To conclude this part, imagine few the more capable of *Trust*, because you have formerly obliged them ; nothing being more ordinary, then natures that quit such scores with hatred and treachery : And if you consider , whose hearts have been most empty of pity towards *unfortunate Princes* , Experience may present you with millions of such , whose hands formerly were fil'd with their bounty.

24. Ignorance reports of Witches, That they are unable to hurt , till they have received an almes ; which though ridiculous in it selfe , yet in this sense verified , That *Charity* seldome goes to the Gate , but it meets with *Ingratitude*; They proving, for the most part, the greatest

greatest enemies, that have been bought at the dearest rates of friendship; which proceeds from the high pride of Humanity : Therefore be as little flattered to doe good out of hope of requitall , as I would have you terrified out of feare of the contrary .

25. Providence or a severer Destiny, hath housed under all our rooves a sufficient proportion of Calamities; Therefore 'tis folly to send to Market for troubles; As those doe , that contract *forraign infelicities* , vexing themselves for the losse of the Prince of *Conde* in *France*, the death of the King of *Sweden* in *Germany* , or the progresse of the *Turkes* in *Candy*, &c; Tophets prepared of old, as well to torment the ambitious and unquiet spirits of busy Subjects , as Kings.

26. One may attaine to a higher degree of Honour and Power , under a *Monarch*, then can be found room for in a *Republick*, as is apparent in some *Favorites* , that have had the administration of all affaires: Yet in my opinion this is abundantly recompensed, in the mul-

titude, which the latter imployes; who are securer in what they enjoy, in not being subject to the passions of a single judgment.

27. *Republicks* lye most obnoxious to popular commotions, *Monarchies* to clandestine attempts: In the first it is not safe to be found, unlesse they be so epidemically, as may more then probably assure success, in the latter not decent for a person of honour, though warranted by never so much security, no hands being more loathsome, then those that smell of blood and treachery.

28 Though *Law* perish, a thing unlikely, being the guard of all Peace, yet *Oratory* will still keepe in repute, as having more affections to worke upon in a *Republick*, then a *Monarchy*: one judgment being easier forestal'd, then many: So as I may safely presage, If a golden tongue fall under a subtile head, it may have a great influence upon the whole Senate.

29. At a Conference to speak last, is no small advantage, as M. John Hampden wisely observed, who made himselfe  
still



still the Goal-keeper of his Party, giving his opposites leisure to loose their reasons in the loud and lesse significant tempest, commonly arising upon a first Debate, in which if he found his side worsted, he had the dexterous sagacity to mount the Arguments above the Heads of the major parts: Whose single Reason did not seldome make the whole *Parliament* so far suspicious of their owne, as to approve his, or at least give time for another debate, by which he had the opportunity to muster up more forces, thus by confounding the weaker, and tiring out the acuter judgments, he seldome failed to attain his ends.

30. He that seekes *perfection on earth*, leaves nothing new for the Saints to find in heaven: For whilst Men teach, there will be mistakes in Divinity; And as long as no other govern, Errors in the State: Therefore be not licorish after *Change*, least you muddie your present felicity with a future greater, and more sharp inconvenience.

31. As

31. As I would have you primarily to intend the stopping of the leakes in your owne Bottom, if called to the Helme (from which in Free states none are exempt;) so you must by no meanes neglect the repairing the broken fortunes of others found to be of *excellent parts*; who if not made friends by preferment, may prove dangerous to a new-founded State; Neither are *preferments* so scarce, or these so numerous, but that there is provision enough for them in these three Nations: I confesse Queen *Elizabeth* most happy in this; which preserved her from Civill Wars; whose foundations are Commonly laid by such as are too subtile to be discovered: Flames, as in Hay or straw, may be kindled in the more combustibile People, by such as shall appeare rather to bring water, then fire; Nothing in experience being found more mortall, then an unseasonable Commendation from an eloquent tongue, or a forced compliance from a discontented Politician. The *Consistory* and *Iesuits* maintain throughout the world the traffick of sedition

Sedition and privy Conspiracy, yet have had so much wit, as to land it in *Presbyterian* bottomes, and to cover their disobedience to Governours under the attempts of the *Anabaptists*, that naturally acknowledg none. The truth is, if wise men will make it their businesse, they may be easily able, where the people are unsetled, to obstruct all good, & promote much evill, under the specious pretences of *Religion* and *safety*: Therefore far cheaper pleased, then discontented; being otherwise, in true policy, capable of no slighter security, then shall be able to cut off all hope or desire of future revenge: The consideration of which though it cannot make me altogether approve, yet it abates my severity, in the condemnation of that Legislator, said to have writ his Lawes in blood, which might be more sutable to the complexion of some times, then may possibly hitherto have been thought.

32. The like may be imagin'd of *men proscribed*, who between thirst of revenge, and a desire of returning, do not seldome promote their Countries ruinees

ruine. This also may authorize their Tenents, that hold *punishing Children* with the losse of Good's, *for their Fathers Crimes*, as dangerous as unjust. And under this head may be reduced all *Penall Lawes*, laid upon faults not really prejudiciall to the State: Nor can a too rigid scrutiny, either after personall lapses in Manners, or uncouth Tenents in Religion, produce any good effects to a Commonweal, where no *Inquisition* is, which under the Papacy drawes the envy wholly upon the Church; made incapable, not only by custome, but an awfull Reverence, of all revenge.

33. Another error may happen (especially where a Free State is founded in Armes) by conceding too great a power to the *Soldiury*, who, like the spirits of Conjurers, do oftentimes teare their Masters, and Raisers in peices, for want of other Employment: Therefore since it is beyond the plenty of any Nation, to proportion a reward sutable to the opinion they have of their owne merit, it behoves the supream Power to bury their Covetousnesse and Ambition in the fields

fields of others, by a Forrain War; yet as little to their discontent as may be; alwaies giving them the honour of good Servants, though bad Masters; remembring, that the cause, you raised them for, is not so deepe buried, but it may rise againe to the terror of all that withstand it.

34. Neither can *the Clergy* be rendered, with lesse danger, Despicable, then Great; both these extreames equally crossing the waies of peace: yet more safety possibly may accrue from estating them in so comfortable a Competency as the loosing of it may create feare, then such a Power, as they have in other Nations, found by experience to produce pride and ambition, besides an incroachment on the Peoples Liberty, whose natures they are used to warpe towards any side, by the hope and terror they raise in their consciences in relation to another world; the exploding of which believe would be no lesse diminution to the reverence of the civill Magistrate, then the profit of the Priesthood.

## Advice to a Son.

### V. Religion.

1. 2. *The bible, The Church, Expositors.*  
 3. *Brightman out.* 4. *Universall Con-*  
*sent.* 5. *Profession.* 6. *Hypocrisy, Scandall.*  
 7. *Criticismes, Schoole-Divinity,* 8. *Con-*  
*troversies* 9. *Socinians,* 10. *Poperie.* 11,  
*Purgatory &c.* 12. *The Reformation.* 13.  
*Workes, Profession, Faith.* 14. *Millena-*  
*ries.* 15. *Schismaticks.* 16. *Levellers.*  
 17. *The present wild Errors—* 18. *tend to*  
*Anarchy: Moses, Mahumet.* 19. *Zeale*  
*in excesse.* 20. *Tender Conscience,* 21. *Ob-*  
*stinacy of Hereticks.* 22. *Couriers and*  
*Common-people's Religion.* 23. *Reason,*  
*The Scripture, Believe,* 24. *Antiquity.*  
 25. *Reason, Revelation &c. Faith.* 26. *Hon-*  
*esty of the Indians.* 27: 28. *Difference of*  
*Religions; Good Conscience.* 29. *Fortune-*  
*Tellers.* 30. *Hope and feare.* 31. *Divine*  
*Vengeance.* 32. *Witchcraft* 33. *Rash Indg-*  
*ment*

ment, 34. *Charity*. 35. *Impiety, Improbability*.  
36. *Injustice*. 37. *Purchase of Church-*  
*lands*. 38. *Enmity to the Clergy, or Reli-*  
*gion Established, or*—39. *New lights*.  
40. *Tithes*. 41. *Wisdom of Moses*. 42.  
*Card. Woolseyes folly*.

**R**ead the Book of God with Reve-  
rence, and in things doubtfull take  
fixation from the authority of the  
Church, which cannot be arraigned of a  
damnable error, without questioning  
that truth, which hath proclaimed her  
prooffe against the gates of Hell. This  
makes me wish that our *Sampsons* in suc-  
cesse, who have stript her of her Ornāents  
(Riches, Power, and Honors, which the  
ancient piety left her to cover  
her Nakednesse withall) and given  
them to vaine expounders of Rid-  
dles, may not one day have cause to  
repent, when they find themselves a-  
noyed no lesse then the eyes of Truth  
put out, by the dust and rubbish,  
the fall of so great an antique a frame



is likely to make .

2. Therefore be content to see your Judgment wade, rather than swim, *In the sense of the Scripture*: because our deep plungers have been often observed to bring up sandy Assertions, & their heads wrapt about with the venemous weeds of Error and Schismes, which, may for the present discountenance the endeavours of modest Learning, yet will, no doubt, sinke and vanish, after some time and experience had of their frequent mistakes, as those of our bold Expositors of the *Revelation*, have most shamefully done.

3. For if *Brighman*, known by my selfe pious and learn'd, could be so *one* in his Calculations for the Pope's fall, as to the time; What encouragement remaines for you to perplex your studies or expectation, when those hieroglyphicall *Obscurities* shall be performed?

4. He may be lesse prudent, if not religious, who straines at a Gnat, contrary to the stomach of the *Church* he  
lives

lives in , then such as swallow greater things, owned by her *universall consent*: For he that herds with the Congregation, though in an Error, hath *Obedience* to stand by him, whereas a Truth in the other may be rendred more peccant, through a solitary obstinacy : since it is ordinary with the holy Spirit, to register such Kings for Good , as had not quite expunged all markes of Idolatry , though possibly in their power to have done it , which a private person cannot but want, having nothing but Arguments to oppose, blunted through prejudice arising from a contrary practice.

5. Despise not a *profession of Holinesse*, because it may be true ; But have a care how you trust it , for feare it should be false: The Coat of Christ being more in fashion then his Practice ; *Many Pulpit men, like Physicians, forbidding their Patients that, you may ordinarily find on their own trenchers.*

6. *Hypocrisy* , though looked upon by the Church ( the spouse of Christ ) as a gaudy and painted Adulteresse, yet  
H if

if she passeth undiscovered, the result is not so dangerous, as that of open Profanenesse: Therefore shun all occasions of scandall, which commonly arise from *drinke*, whose followers have their lapses scored on every wall.

7. *Criticismes* and *curious Questions in Schoole Divinity* may whet the Wit, but are detected for dulling the edge of Faith, and were never famous for edification; & though looked upon, in these last Centuries, as the right hand of Learning, yet better cut off, then used, as they have long served, for weapons of contention; Devised to puzzle the Laity, and render the Clergy no lesse necessary then honourable: Who have worke enough cut out for them till doomes day, to resolve, Which is least suitable to the Divine Essence, To have bound the hands of men or left them at liberty? By which, a constraint must needs be put upon Us, or our Maker, &c.

8. I can approve of none for *Magisterial Divinity*, but that which is found floating in the unquestioned Sense of the Scriptures: Therefore when cast upon a place

Place that seemes equally inclined to different Opinions, I would advise, to count it, as Bowlers doe, for *dead* to the present understanding; and not to torture the Text by measuring of every nicity, but rather turne to one more plaine, referring to that all disputes; without knocking one hard place against another, as they have done since this iron age, till an unquenchable fire of Contention is kindled, and so many jarring and uncertaine sounds of Religion heard, as men stand amazed, not knowing which to follow, all pretending to be in the right, as if it were possible, for Truth to contradict her selfe.

9. I grant the *Socinians* are not, at this time, unworthily looked upon, as the most Chymicall and Rationall part of our many Divisions; Yet going contrary to the antient *Canons of the Church*, (esteemed in the Schoole of the Fathers, the best Grammar of a Christians Creed) and wanting the principall Buttresses of Prescription, Universality and Consent, to uphold the

convenience , and justify the Truth of their Doctrine , I cannot award them so much approbation as they seeme in reason to plead for : Yet are so far confident, that if just prooffe can be made of their adulterating the faith of Antiquity, few professions extant can justly take up *the first stone* against them; who upon a conscientious scrutinie , may possibly appeare equally culpable : However , such as call them *Arians*, doe not think they honour them with a former universal Consent , *Athanasius* only excepted: And other lesse probable Opinions may learn this candor and Charity from them, not to barre Heaven Gates against all Professions but their owne ; or, like our Retailers of new Lights, pull Passengers into their Preaching houses by the sleeves , as if all wanted Religion but themselves .

10. And as the *Socinian Doctrine* appears to aëry, high and Mercuriall for ordinary Capacities ; whose understandings , are usually consumed , like *Jupiter's* Mistresse, in the splendid commerce of such sublime speculations ; So  
the

the *Roman* is to earthy and Saturnine, participating of the dross of Merit, Images, Indulgences, &c. Which convinceth Her of so much worldly respect, as she stands condemned by all, but such as are betray'd to her Devotion through Ignorance, Profit, or Honor on the one hand, or chained to her Obedience, by the iron Inquisition on the other.

11. Yet were not *Purgatory*, with the rest of the Romish Goblins, obtruded as Articles of Faith, I should be the lesse scandalized at them; in hope, by accident, they might occasion good: Finding humane Nature so childish, as to be sooner scared, then perswaded, out of the darke Enteries of Sinne: the reall Rod not being so terrible, in the hand of the Magistrate, as these Phantasmes, which Tradition and the Preists subtilty hath formed in the peoples Braines.

12. But in conclusion, you will find *the Reformation* most conformable to the duty we owe to God, & the Magistrate: if not too flegmatick, in passing by decent Ceremonies; or too cholerick and rigid, in obtruding upon weake and tender

der Consciences.

13. And yet it was no unhappy ran-  
counter in him that said, *A good Religion*  
*might be composed out of the Papists Cha-*  
*rity, the Puritan's words and the Prote-*  
*stants Faith* : For where *workes* are  
thought too chargeable, outward pro-  
fession too cumbersome, the third renders  
it selfe suspected; The two first, being  
only paipable to sense and reason, stand  
firme like a rock; whereas the other  
shakes under the waight of every Phan-  
tasy, as *Peter* did when he walk'd upon  
the Sea : To speak English, In *good*  
*Workes* none can be deceived, but the  
doer, in valuing them too high; in the  
two latter all but God, who only knows  
the heart.

14. I confesse the *Millenaries* are  
of so joyfull a Creed, as I could be con-  
tent, it stood with the will of God, I  
might herde with them; who, if not ap-  
proved, I doe not find condemned by  
any Councell, at least for the first 300  
yeares.

15. But for the vagabond *Schismatick*,  
he is so fiery, as he cannot last long un-  
consumed,



consumed , being ready upon the least advantage to melt all into Sedition , not sparing to burne the fingers of Government , longer then they shower down Offices and Preferments upon him ; whining for a Sanctity here , God never yet trusted out of Heaven : Therefore uncapable of quiet , but under a severe Restraint , or an absolute Liberty.

16. And our new *Levelling Opinions*, though they seeme to transcribe their Authority, from the no lesse inimitable then miraculous practise of the Primitive times, stand ( if taken at the farthest extent ) in so diametricall an Opposition to all humane felicity , as not likely to proceed from the Lord of Order ; Being if Lights, in such darke Lanthornes , as rob humane Society of all reward, & consequently, endeavour of desert: Yet the Owners, though unconstant in their new wayes , pronounce it damnable to keep the old.

17. It is observable in the present humour , that those who carry an Impresse of the *wildest errors* have a safer Passport

to travell by, and a neerer step of Preferment, then such as retaine the Tenents, our Fathers kept in grosse during the flames of ancient Persecutions, and by retaile under the modern; making the honor of that doctrine scandalous, for which our Ancestors were not ashamed to die; who are by this rēdered the worst of Murderers, as having, through Obstinacy, been guilty of their owne Death.

18. Will not such proceedings incline to *Anarchy*; & that proving loathsome to all, make roome for the old or some more acceptable Familie, if not for Conquest by a forreine Nation? Because people lying uneasily, are apt to such rumblings and changes, as cannot but at last bring them under a Power, strong enough to constrain, or cunning enough to perswade them, with a pretence of holinesse & righteousness, to a mutuall compliance, in relation to a change of Government: Of the first there are multitudes of Examples, throughout all profane Histories; of the latter few but Sacred, where the Jewes under *Moses* being

being led by the miraculous hand of God, are not capable to be comprized under the erring Axioms of humane Policy. As for *Mahumet* he tolled on his untutored rable, by mixing Profit & Rapine with his Religion, which he left uncertain; grounding his precepts upon successe, ever owned as dropped upon them out of Heaven; making himselfe still confident of the event, which I cannot undertake; therefore unable, in these aporetick times, to give you better Counsell, then to *keep your compliance so loose*, as if possible, you may fix it to the best advantage of your profit & honour.

19. Neverthelesse though a high, palpable & externall *Zeale* is taken, by the present Age, as a marke of Confidence, yet I cannot looke upon it with such affection, because scru'd up to these altitudes in many, by the wooden pinnes of worldly respects; Not likely to hold longer in tune, then a harmony can be made amongst all Parties, now possibly at odds, or under a jealous Aspect: Therefore I advise you, to put no more  
of

of it on, then with decency you may de-  
vest in case the fashion should alter, and  
the rich die the wars have dipt it in, be  
rubb'd off; since all Customs rise or fall  
proportionable, to the exchange they  
make for the Preferments in the State;  
to which in discretion you are bound to  
fute your Obedience though not your  
Conscience: For I would have my Per-  
suasions understood to reach only to  
what is consonant to Religion; which  
doth not bind you to choake your for-  
tunes with the Criticisms of such Postil-  
lers of the Age, as value their Interpre-  
tations of Scripture above liberty or  
Life, And by this overweening, one Cen-  
tury makes Martyrs of those the prece-  
dent thought Hereticks, and such Li-  
berators of their Countrey, as were  
formerly held Traitors.

20. Keep then your *Conscience* tender;  
but not so raw as to winch and kick at  
all you understand not, Nor let it baffle  
your wit out of the bounds of Discreti-  
on, as such doe that suffer themselves to  
be moped by it: To prevent which, keep  
*Reason* alwaies in your eye; whose light  
ought never to be lost in any worldly

action, and but eclipsed in what relates to Heaven: The Tribunall of *conscience* being erected in our Soule, to detect our miscarriages, not to betray our well-being, and therefore subordinate not only to a superlative Authority, but also to our owne honest, safe and wholsome conveniences. Neither is *Conscience* lesse dome misled by Education, Custome & the false representations of Teachers, who benighted in the dark Interests of Covetousnesse and Ambition, seeke to lodge others under the roofof such Institutes as they believe not themselves, yet employ all their Art, Sufficiency and Endeavour, to make them passe for authentick & the pure mind of God, Like Juglers, that beguile our senses, with what is not, to have the better opportunity to pick our pockets of what is really usefull to themselves: For as the more subtile wind, got into the narrow and delicate parts of our body, is able to act the Stone, Gout, and other most acute diseases, not really present: So doth *Superstition* represent in this changeable & concave glasse, of a suborned  
*Conscience,*

*Conscience*, things for sinfull, that are indeed but naturall and indifferent, and other pious, that are really vain & destructive: The prosecution of which leads readily to Atheisme, or an over-biassed Holinesse, which persecutes all that carry the impresse of any contrary Tenents.

21. Fly that selfe-murdering Tyrant *Obstinacy*: who, like our Witches, is not seldome found to pamper the Impes of Heresy with her owne blood: being not only now, but from all Antiquity, able to bring clouds of witnesses to the stake for the prooffe of the wildest Opinions: And, if I am not much mistaken, from the reverberation of her heat, the flames of the antient Persecutions, as well as those that followed, were at least increased, if not kindled.

22. As it is manifest, that most *Princes* & men in power (the not unlikeliest to know truth, because it is suspected they did at first disguise it) make no more account of *Religion*, thē the Profit and Conveniency, it brings, is able to compensate; So the unbiased *Rable*, if once emancipated

emancipated out of the fetters, their former Creed confined them to, value the *Church*, as they doe the old Coynes they digge up, which they take for Counters, because they find them subject to rust, and are not able, by reason of their Roman Inscriptions (*the Character of the Beast*, which opinion rather then judgment imagines them branded withall) to make them passe in the strict commerce of these intoxicated times: whereby they exchange that for baser metall, which in it selfe perhaps is pure Gold, only attached unhappily by the Cankers and Corruption of age, easier scoured off, then melted.

23. But if *St Peter's* pretended successor, the Pope, be found guilty of such erroneous mistakes, it cānot beso much a Solœcisme in Reason, with our *Seekers* to place *St Thomas* in the Chair; believing, like him, no more, then lyes patent to humane understanding, which is as much as can decently be imposed upon a new believer, without a Miracle, *Reason* being all the Touchstone besides left in our hands, to distinguish this Gold from



from the drosse, they pretend our Religion hath contracted. *The Scripture* alone seeming unable by reason of her divers Readings, & the severall sounds, variety of Expositions have put upon it, to decide all differences; Besides the long abroad she hath made at *Rome* (where who knowes whether or no, or how far, that Bishop hath put in his foot?) may render her, in some opinions, suspected, as participating of the like Corruptions, we see manifested in Translations: So as it may possibly be wished, Learning had never taken her out of the hands of *Tradition*; where for many yeares she remained with more quiet, then ever she enjoyed since she grew domesticall with all sorts of understandings, who have been connived at by the state (how prudently I dare not determine) whilst they cut her more short, or extend her longer, as best fitted their ends and occasions. Now if Faith be not allowed to be taken implicitly from the Authority of any Church; A freedome of choise, by consequence, will result to all, by which Salvation must be wrought out

out: And in this wilderness of contention we have no better guide to follow then *Reason*, found the same for many thousands of yeares, though *Belief* hath been observed to vary every Age. And since so considerable a falshood is thought to be discovered by our Governours, in the Clergy's Tenet, for the *Impunity of Kinges*; why may not their poore Subjects, be unsatisfied, about the Place, they shall receive their owne Reward or Punishment in, after this Life, or what else may befall these dusty Bodies of our's? Yet I say not this to diminish your Faith, but to encrease your Charity towards *tender Consciences*, who may pretend cause enough to doubt; Though my single Judgment is still ready to determine for *Antiquity*.  
24. Reverence *Antiquity*; but conclude it not infallible; yet I should take her word sooner in Divinity, then any other Learning; because That is clearest at the beginning, all Studies else more muddy, receiving clarification, from experience.

25. All truth familiar unto mortals is only legible by the eye of *Reason*;

*Reo*

*Revelation, Prophecy, &c.* being strangers now to flesh, and ever too high elevated for the perpetuall commerce of such weake Creatures, who may sometimes enjoy a glimmering of them, as the Northerne inhabitants do of the Sun in winter, not permanent longer then they are able to fan away the darke Clouds of infidelity, which dims their Light upon the absence of the *Extasie*: Whereas *Reason* passeth in an universall commerce, being of an unquestion'd allay, and therefore likeliest to be the Oracle of the everliving God; said by *Solomon*, to have *squar'd the barres of the Earth by her rule*, and so, not improbably supposed to have measur'd out the way to heaven by her Line. *St Paul* allows the notice of Gods universall goodnesse, for a sufficient evidence to convince the disobedient Heathen; and may not the same as well save the faithfull observers of the purer Law of Nature? shall the righteous Judge of all things be found with two weights, one to save, another to damne by? *Reason* only commands believe, all things else  
begge

begge it , so farre as the most stupendious *Miracles* that ever were, cannot confute , though 'tis possible they may silence it for a time: But *Beliefe* changeth; and impairing or mending imply's a wearing out , imperfections *Reason* is incapable of , remaining the same for ever, as the most faithfull guide to our Master.

26. It is no lesse worth your observance then admiration , that the wilder *Indians* and other people by us stiled *Barbarous*, are yet more strangers to the unfociable finnes of Improbability , Covetousnesse , &c. then such as pretend to advance their Conversion; Of which this may be a reason , that whilest they remaine constant to the pure Dictates of Nature, they imagine no Meditation to secure their hopes, or screen their feares, conceived to depend on another life, but their owne Endeavours ; which might give *Paul* an occasion , to pronounce them *a law to themselves* ; and therefore possibly within the compasse of God's secret grace, it being our Saviours owne Confession to him that had kept the

Commandments, that nothing wanted but the sale of his *Propriety*; a terme these understand not, having all in Common; and if the last part be looked upon as omitted, I would faine know, who followes his master best, He that comes loaden with what he is able, and goes as farre as he can with him; or else he that hath lost it all, or is lazy and lies downe by the way: Acceptance being a far easier grant, then Pardon?

27. *Religions* doe not naturally differ so much in themselves, as fiery and uncharitable men pretend: who doe not seldome persecute those of their own Creed, because they professe it in other Termes: Then doe not only aske thy *conscience*, what is Truth, but give her full leasure to resolve thee; For he that goes out of the way with her consent, is liker to find rest, then he that plods on without taking her Directions.

28. Therefore do nothing against the counsell of this guide, though she is observed in the world to render her owners obnoxious to the injury & deceit of all that converse without her: *No-thing*

thing being more hard and chargeable to keepe, then a good conscience.

29. Let no seeming opportunity prevaile so farre upon your *curiosity*, as to entice you to an *inspection* into your *future Fortune*, since such *Inquisitiveness*, was never answered with good successe. The world, like a Lottery, affording multitudes of Crosses, for one Prize, which reduced all into a Summe must, by a necessary consequence, render the remainder of life tedious, in removing present Felicities, to make roome for the contemplation of future Miseries.

30. Doe not preengage *Hope* or *Fear*, by a tedious *expectation*, which may lessen the pleasure of the first, yet cannot but aggravate the weight of the latter, whose arrivall is commonly with a lesse traine of inconveniences, then this her harbinger strives to take up roome for, *evill Fortune being no lesse instant, then good*: Therefore render not thy selfe giddy, by poring on Despaire

nor wanton with the contemplation of hope.

31. Stamp not the Impresse of a *divine vengeance* upon the Death or Misfortunes of others, though never so prodigious; for feare of penning a Satyre against your selfe, in case you should fall under the same Chance : Many things being taken up for dropped out of an immediate celestiall Hand, that fell from no higher pitch, then where God in his providence hath placed such Events as waite upon all times and occasions; which Prayers and Prudence are not able alwaies to shroud you from : Since upon strict inquiry it may appeare, that *in relation to this world, the Godly have as little cause to bragge, as the Wicked to complaine.*

32. Be not easily drawn to lay the foule *imputation of Witch-craft* upon any, much lesse to assist at their *Condemnation*, too common among us; For *who is sufficient for these things?* Since we are as ignorant in the Benevolences, as Malignities of Nature : *Madmen presenting*



senting in their melancholy Extasies, as prodigious confessions and gestures, as are objected to these no lesse infatuated People. And if this humour hath so far prevailed with some, as to take themselves for Urinals, Wolves, & what not; Can it seem impossible for those invaded by all the causes of discontent, to imagine themselves Authors of what they never did? Most of these strange Miracles they suppose, being hatch'd by the heat of Imagination, or snatch't out of the huge masse of contingences, such a multitude of Individuals as the world produceth, cannot choose but stumble upon: Neither may it be admitted, with due reverence to the divine Nature, That *Prophecy* should cease, & *Witches* so abound, as seemes by their frequent Executions, which makes me think the strongest Fascination is incircled within the ignorance of the Judges, malice of the Witnesses, or stupidity of the poore Parties accused.

33. Be not therefore hasty to register all you understand not in the black Calendar

lender of Hell , as some have done the *Weapon-salve* : passing by the cure of the *Kings evill*,altogether as improbable to sence : Neither *rashly* *condemne* all you meet with that contradicts the common received opinion , least you should remaine a foole upon record , as the *Pope* doth , that anathematized the *Bishop of Saltsburge*, for maintaining *Antipodes*; and the *Consistory* , that may possibly attaine the same honour , for decreeing against the probable opinion of the *Earth's Motion* : Since the branding of one *Truth* imports more disrepute, then the broaching of ten *Errors*: These being only lapses in the search of new reason, without which there can be no addition to knowledge: That, a murdering of it, when by others greater wit and industry it is begotten: not to be accounted lesse then an unpardonable sin against the Spirit of Learning , Therefore *mingl*e *Charity with Judgment* , and *temper your Zeale with Discretion* , so may your own Fame be preserved , without intrenching upon that of others.

34. Fall not out with *Charity*, though you finde, for the most part, *Ingratitude* lying at her Gate: which God hath contrived, the better to reserve requitall to himselfe.

35. As he offers an high indignity to the *Divine Nature*, that robs *God* of his honour, by owning thoughts of him unsutable to the dictates of Reason, (the exactest Engine we have to measure him by, out of the Volume of his Word;) So doth he offend no lesse against *Probi-ty*, that detaines another's *due*, contrary to Justice and the clamours of his owne Conscience: whereby he makes Himselfe and his Posterity heires to the Curse which the wheele of Providence, moved by the breath of *God's* first *Fiat*, doth usually stamp upon those, that endeavour to deface the impresse of Goodness and Equity, which appeared in all things at the beginning. Therefore be not forward to promote any *destructive Tenents*, or licorish after such *ill-gotten estates*, as the Law of power may for a small summe be woed to possesse you of, out of an  
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hope to engage you, or a feare they might revert, in case they were not diffused amongst a multitude of owners.

36. Make not *Law*, or the *Power* you may possibly exercise in the *Common-wealth*, instrumentall to your private Malice: *No murders being so bloody, as those committed by the sword of Justice.*

37. Let not the Cheapnesse or Conveniency of *Church-lands* tempt you to their purchase: For though I have not observed vengeance so nimble in this world, as Divines pretend, yet what prudence is there, to submit all your future successe to be measured out, by so severe Expositions, as *Church-men* usually make of *Sacrilegious Persons*, which all are registred to be, that meddle with their *Revenues*? besides the danger and shame of refunding, in case a contrary zeale should repossesse the people: whose clamours and warrant cannot be thought lesse sufficient to obliterate your Title, then the former; written as may be suppoied, with more authentick Inke.

38. Denounce no *enmity* against the *Clergy*, for, supported by Prayers or Policy, they cannot long want an opportunity to revenge themselves. Neither oppose any *Religion* you find *established*, how ridiculous soever you apprehend it. For though like *David*, you may bring unavoidable Arguments, to stagger a popular error, None but the Monsters owne sword, can cut off the head of one universally received.

39. Run not hooting after every *new Light* you may observe to wander about, nor endeavour by a tumultuous dispute to puffe it out: for he that will *not quench the smoaking flax*, may possibly accept of a Lamp composed of no richer stuffe then Rushes.

40. Grudge not *Tithes* to the Teachers of the Gospell, assigned for their wages by the divine Legislator; Of whose *Institutes* this was none of the least profound, That the tribe of *Levi* were prohibited all other Revenue, then what was deducible out of the tenth part of the other Elevens increase: setting bounds thereby to all the improvement, their  
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wisdomes, and the tie the Priest-hood had over the peoples consciences, might in the future possibly make, In causing their Maintenance to rise and fall, proportionable to the generall standard of the Nations felicity; which this limitation obliged them to promote, and for their owne sakes, to oppose all inroachments likely to interrupt their brethrens utility. This prompts me to believe, that if the like salary were assigned here, we might promise to our selves the same successe; Provided the soveraigne Power reserved in their owne hands the collation of *Benefices*; without giving leave to any *Stipendiaries* or *Lecturers*, that signify little lesse then an *Antisclergy*: And to perswade this, there may be more Reason, then the narrow project of this Discourse is able to find room for.

41. Yet I cannot but by the way, mind you of the superlative *Wisdom* of *Moses*; who, least one sacrilegious, injury should have proved a president for a greater, (had the people made a benefit by the spoile) employed the *Censers* of *Corah* and his complices to make plates

plates for the *Altar*: But finding the *Gold of Idols* too ranck, decently to be used in the service of God, he reduc'd them to dust, and threw them into the River: least the Multitude having beene flesh'd on a *Calfe*, a false Diety, should after assume the boldnesse, to rob the true One, and those his Institutes appointed to live by his service.

42. And here it may not improperly be said, that *Cardinall Wolfey* was ignorant of, or had forgot this Aphorisme of Policy, when he pull'd downe *Monasteries* to build *Colledges*, by which he instructed that docile Tyrant, *Henry* the eight to improve the same; there being nothing forwarder to demolish the results of zeale and Ignorance, Then Learning and knowledge: Neither did he discover himselfe a more accomplished Courtier, when he laid the foundation of *Grave* for a living *King*, who could not be delighted with the sight of a *Tombe*, though never so magnificent, having lived in so high a Sensuality, as I may doubt, whether he would then have exchanged it for the joyes of Heaven it selfe.



selfe. I instance in this, as a fit example, to diswade you from thinking it discretion or manners, *to use funereous discourses before Princes or men in power*, who hate nothing so much, as the thought of their owne Mortality, and therefore unlikely to be pleas'd with the Messengers of it.

## Conclusion.

*Carriage towards Your— 1. Mother— 2. Sister— 3. Dr. Cr. 4. Last Will. 5, 6. Buriall. 7. Death 8. Judgment. 9. Close of all.*

**B**Eare alwaies a filiall reverence to your deare Mother; and let not her old age, if she attaine it, seem tedious unto you; Since that little, she may keep from you, will be abundantly recompensed, not only by her prayers, but by the tender care, she hath, & ever will have of you: Therefore in case of my Death, (which, wearinesse of the world will not suffer me to adjourn, so much as by a wish) doe not proportion your respect by the mode of other Sons, but to the greatnesse of her desert, beyond requitall in relation to us both. 2. Con-

2. Continue in *love* and amity with your Sister, and in case of need, *help her*, what you are able; Remembring: *you are of a piece*, and *Her's and Yours differ but in Name*; which I presume (upon want of issue) will not be denied to be imposed on any child of her's, you shall desire to take for your owne.

3. Let no time expunge His Memory that gave you the first tincture of Erudition; to which he was more invited by Love then Profit, no lesse then his incomparable Wife: Therefore if God make you able, requite them, and in the meane while register their Names, among those you stand most obliged unto.

4. What you *leave at your death*, let it be *without Controversy*; else the Lawyers will be your heires.

5. Be not sollicitous after *Pompe* at my *Buriall*, nor use any expensive funeral Ceremony; by which, *Mourners*, like *Crowes*, devour the *Living*, under pretence of honouring a dead *Carcassee*: Neither can I apprehend a *Tombe-stone* to adde so great a weight of *glory* to the dead

dead, as it doth of charge and trouble to the Living; *None* being so *impertinent wasters*, in my opinion, as those that build Houses for the Dead; He that lies under the Herse of Heaven is convertible into sweet herbs & flowers, that may rest in such bosomes, as would shreek at the ugly buggs, may possibly be found crawling in the Magnificent Tombe of *Henry* the Seventh: which also hinders the variety of such contingent Resurrections, as unarched Bodies enjoy, without giving interruption to That, which He, that will not againe die, hath promised to such as love him and expect his appearing: Besides, that man were better forgotten, who hath nothing of greater moment to register his Name by, then a Grave.

6. Contest not with such frantick people, as deny men the *Buriall* formerly cal'd Christian: since unquietnesse importunes a living Body more, then a Ceremony can advantage one that is dead. This and an hundred other Changes ought not to disturbe our Rest, who are lesse interested in what can happen after our death, then in what was extant be-

fore our birth, No bookes being legible  
in the Grave .

7. Neither can I apprehend such Horror in *Death*, as some do that render their lives miserable to avoid it , meeting it oftentimes by the same way they take to shun it: *Death*, if he may beghest at by his elder brother *Sleep*, (borne before he was thought on, & fell upon *Adam*, ere he fell from his Maker ) cannot be so terrible a Messenger, being not without much *Ease*, if not some *Voluptuousnesse*. Besides, nothing in this world is worth comming from the house topt to fetch it, much lesse frō the deep *Grave*; furnished with all things, because empty of *Desires*.

8. And concerning a future Account I find the Bill to swell, rather then shrink, by continuance ; Or if a stronger propensity to Religion, resides in Age, then Youth (which I wish I had no cause to doubt of) it relates more to the temperature of the Body, then any improvement of the Mind, & so unworthy of any other reward, then what is due to the effects of humane infirmities.

9. To conclude, Let us serve God with what reverence we are able, & do all the

good we can, making as little unnecessary worke for repentance, as is possible: And the mercy of our Heavenly Father, supply all our Defects in the Son of his Love. AMEN.

*Thus I have left you finished (Deare Son) a Picture of the World; in this at least like it, that it is fraile and confus'd; being an Originall, not a Copie; No more forrein help having been imploy'd in it, then what my owne miserable Experience had imprinted in my Memory. And as you have by Tryall already found the Truth of some of These; So I most earnestly beg of you, to trust the rest, without thrusting your fingers, like a Child, into those flames, in which your Father hath formerly been burnt, & so, add by your owne purchase, to the multitude of inconveniences, he is forced to leave you by inheritance.*

Now You are Taught to Live, ther's nothing I Esteeme worth Learning, but the way to Die.  
*The End.*

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